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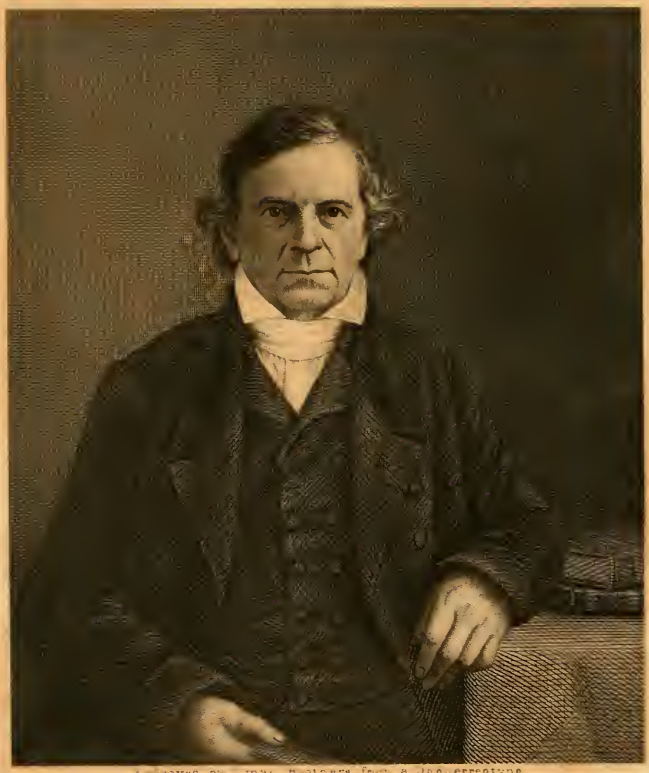

Engraved on Wood. Brothers from a Daguerreotype

Yours in the Gospel
Isaac Anderson

MEMOIR

OF

REV. ISAAC ANDERSON, DD.,

LATE PRESIDENT OF MARYVILLE COLLEGE, AND PROFESSOR OF DIDACTIC THEOLOGY.

(Anderson, Isaac, 1780-1857)

BY

REV. JOHN J. ROBINSON.

922

"THEY THAT TURN MANY TO RIGHTEOUSNESS SHALL SHINE AS THE STARS FOR EVER AND EVER."

PUBLISHED FOR THE AUTHOR,
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PREFACE.

CHRISTIAN Biography has always held a prominent place in the religious literature of every age. To such a place its value and importance justly entitle it. In some respects, indeed, it possesses many advantages over mere didactic writing—whether on the subject of doctrinal truth or of practical piety—which have always been understood and appreciated. Hence we find the Bible abounding in biographical sketches, which are so drawn out and interwoven with the history of the times as to illustrate many of the great truths of Revelation and impress them more forcibly on the mind and heart. What mere formal statement could so clearly announce and set forth the doctrine of a special Providence as the Scripture narrative of Joseph, or the life of Jacob? And how impressively, in the life of Moses, are the power, wisdom, forbearance, and truth of Jehovah set forth! To preserve, then, the record of the lives of men distinguished for their usefulness and piety is a sacred duty; for, apart from considera-

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tions of a mere local character, such a life stimulates and encourages all who are endeavoring to do good, and sometimes wakes up the dormant energies of a great soul that otherwise might have slept on through life. The reading of a Christian biography proved to be the starting-point in the long, and, if not brilliant, yet useful and honored career of him whose memoir is attempted in the following pages. May similar results attend the reading of this unpretending volume! The life of Dr. Anderson can but prove interesting to all who have sat at his feet as their theological instructor, or who have attended his ministry, as their religious teacher and pastor.

The author would fain hope that it will prove interesting and profitable to others also, and that the reading of this memoir will kindle the zeal of many young men who shall be stimulated and aroused to "go and do likewise."

I here take occasion to state that the first five chapters are made up from facts received directly from Dr. Anderson himself. I took down and have here preserved, as far as possible, the very words of his narrative respecting his early life; his choice of a profession; his missionary labors; and much of the early history of the Institution.

To those friends who have kindly furnished me with his letters I here tender my thanks. I have used them freely, but only so far as I thought consistent with the peculiar nature of a private correspondence. In all the extracts I have made, I have kept constantly before me the question, "Would he approve this publicity?"

The work of preparing this memoir has been a work of labor, but yet a work of love. After much unavoidable delay, it is now sent forth with the earnest prayer that God would use it to the promotion of his own glory.

INTRODUCTION.

One hundred years ago, the region of country now embraced within the limits of East Tennessee was an unbroken wilderness. The earliest traders and hunters who explored the country found neither wigwam, nor village, nor any sign that ever human foot had trod the virgin soil, save indeed that here and there were the occasional camping-places of Indians, and through the midst of it ran the great war trace or path along which the northern and southern Indian tribes passed on their warlike expeditions. Ten years later, and the tide of emigration and civilization continuing to flow on westwardly, the Indians were forced to retreat before it and seek an asylum and a home in the dark forests, and in the lovely valleys, and along the beautiful streams of the land which they already claimed, and had hitherto used only as their own beautiful hunting grounds. A few years later still, and the hardy pioneers from North Carolina, and Virginia, and Pennsylvania, built their houses, forted and stockaded, on the banks of the Wautauga. The red man could not yield without a struggle; the curling smoke from the white man's cabin only stirred

within him the dark, sullen, relentless spirit of revenge—and revenge he had, cruel, merciless, devilish. But still onward advanced the march of civilization, and before it still the Indian retreated, until at length the germ was safely planted of a great and glorious State. By-and-by came the man of God, seeking the sheep in the wilderness, preaching the gospel of peace, building the school-house and the church, and taking an active part in the establishment of a new commonwealth—Tidence Lane, Charles Cummings, Samuel Doak—these, we believe, were the pioneer preachers of Tennessee. In 1788, when Gideon Blackburn, then a young man, came to Tennessee, there were but three Presbyterian ministers in the State. As far as we have been able to ascertain the names of these ministers, they were Samuel Doak, Hezekiah Balch, and Samuel Houston. The latter afterwards returned to Virginia. The first mentioned was a native of Pennsylvania, but reared in Augusta County, Virginia. His early education was superintended by Rev. William Graham, of Rockbridge County, from whose academy he went to New Jersey College, Princeton, then under the Presidency of Witherspoon. He removed to Tennessee somewhere about 1776–9, and soon entered on that career of usefulness which identifies his name so intimately with the early literary and religious institutions in the State. To him belongs the honorable distinction of having founded the first institution of learning in the Western country. As early as

1785, an act of the Legislature of Franklin (now Tennessee) was passed, incorporating Martin Academy, of which Dr. Doak was the founder.

Actuated by the same motives, imbued with the same spirit, like the founder of the log college, the Blairs, and Finley, and Graham, the pioneers of the Western Church, addressed themselves to the hopeful and every way useful and important work of educating youth, and so laying deep the foundations of a new commonwealth in the knowledge, virtue, and piety of the rising generation. Hard by the sanctuary, they placed the schoolhouse, the academy, the college. Hence we find that the first college incorporated by the Legislature of Tennessee, August 29, 1794, had for its president a Presbyterian minister, the Rev. Hezekiah Balch, on whose farm the institution was located. This was Greenville College, of which the late Dr. Charles Coffin was for many years president. At the same session of the Legislature, a second literary institution was incorporated September 10, 1794, under the name and style of Blount College, (now East Tennessee University,) located at Knoxville; and here again we find a Presbyterian minister at the head of it—Rev. Samuel Carrick. At the next meeting of the Legislature (1795) a new charter was granted to Martin Academy, and under the act of incorporation it took the name of Washington College, Rev. Samuel Doak continuing its president. From these and other schools of classical learning, not incor-

porated, but under the charge of Presbyterian ministers, there went forth hundreds of young men who have adorned the bar, and the bench, and the pulpit, and in the humble walks of life have been useful and exemplary. Nor did these ministers of whom we have spoken confine their labors to the school-room or the particular congregations to which they regularly ministered. They "went everywhere preaching the Word," in season and out of season, in the school-house, in the private dwelling, in the shady grove; they were men who could "endure hardness;" they preached the Gospel, for the most part, at their own charges, and, like Paul, could say, "these hands have ministered to my necessities."

In those times there were no houses of worship, except the rude building of logs, which was used for a school-house through the week and served the purpose of a sanctuary on the Sabbath. When, therefore, large congregations assembled at the stated sacramental meetings, spring and fall, the grove was their sanctuary, the preacher's sounding-board the blue sky, and the pulpit the stump of a fallen tree, or a rude platform of logs and boards. On these occasions, hundreds and even thousands were wont to assemble, and the grand old woods resounded, for days together, with the voice of prayer and the notes of praise. These were truly primitive times, and dangerous too, for the red man still prowled through the land, and neither the sacredness of

the Sabbath nor the solemnity and reverence of the white man's worship could quell within him the fell spirit of revenge. "I have worshiped there," said Dr. Blackburn, "when I had to carry my gun with the rest of the men, and, placing it at the root of a tree, have stood by it and preached."

But God greatly blessed their labors. There were wonderful displays of divine grace under the preaching of these truly apostolic men. "I preached in one place," said one of these pioneers, "where there was not a single professor of religion; and in one year, though they had only occasional preaching, there was a church of one hundred and fifteen members."

On a pleasant day in the month of October, 1801, a family of emigrants, consisting of the parents and seven children, five sons and two daughters, slowly wended their way into the Grassy Valley, Knox County, Tenn. Many days before, they had loaded their wagons with whatever of household goods they could conveniently take or ill spare, and, gathering a few of their best cattle, turned their backs on the old home in Rockbridge County, Virginia. They had come to seek a new home in the West, where land was cheaper and fresher. One of the sons (the first-born) had consecrated himself to the Lord for the work of the ministry, and had commenced his theological studies. But he chose to accompany the family to Tennessee and there complete his preparation for the ministry. The hand of God was

guiding and controlling his movements in subserviency to the divine purpose; the same wisdom and providence which directed the father to seek a home in the West, in Tennessee, in Knox County, and at the time too in which he did, brought thither the son also, for he was a chosen vessel and God had a great work for him to do. That work he successfully accomplished; for to him, more than to any other man living or dead, is the Constitutional Presbyterian Church indebted for the growth, extension, and stability which it now enjoys in East Tennessee and in many portions of the South and West. That young man was Isaac Anderson.

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MEMOIR

OF

REV. ISAAC ANDERSON, D.D.

CHAPTER I.

"SHE SAW HIM THAT HE WAS A GOODLY CHILD."

He was born March 26, 1780, in Rockbridge County, Virginia, ten or twelve miles from Lexington. He was of Scotch-Irish descent. His ancestors emigrated from County Down, Ireland, at an early period—his paternal grandfather in 1726, his maternal grandfather twenty or more years later. His great-grandfather and great-grandmother were both at the siege of Derry. His father, William Anderson, was an industrious, pious man, cultivating his farm with diligence and affording his children every facility within his reach for procuring an education. He had five sons and two daughters: Margaret, the youngest,

who married William McCampbell, brother of the late Rev. Dr. John McCampbell, of Jefferson Co.; Robert, a lawyer, and judge of circuit court in East Tennessee; Mary, who married Bennet McCampbell, and resides in Knox County; William E., a lawyer, and judge of circuit court; Samuel, a lawyer, and also judge of circuit court; James, and Isaac (the first-born) the theologian, preacher, and pastor.

At a very early age it was his delight to visit the district school, situated about a mile from his father's dwelling. The larger boys were very fond of him—attracted by his kind and gentle behavior, no less than by the sparkling intellect which flashed in his eye and lighted up his face. He was often borne on their backs to the school-room. There the opening exercise of prayer attracted his notice and made a very strong impression upon his infant mind and heart. For although he had heard the minister pray at the church on the Sabbath, and had heard his father pray as the family gathered morning and evening around the family altar, yet it was

something very wonderful, in his childish view, that the schoolmaster should pray, in that little log-house.

The first school he attended as a regular scholar, was what is called a "subscription school," taught by a Scotch master, whose government and discipline were as strict as his teaching was exact and thorough. Here he acquired an excellent common-school education, the foundation of which had been laid at home by his grandmother, of whom we shall have occasion to say something by-and-by. It may be mentioned here, however, as evidence of his early promise, that he had so far mastered the rudiments of the Latin language as to be able to read any of the less difficult Latin authors at seven years of age. Thus early did he give evidence of those mental endowments, that love of study, that spirit of earnest inquiry, that desire of knowledge, and that kind, loving temper, which, in the mature development of his riper years, distinguished him in all the relations of his social and public life.

When about fifteen or sixteen years of age he entered Liberty Hall Academy, a classical school, taught by Rev. William Graham, a "most indefatigable and successful teacher of youth." This institution was located within a mile of Lexington, on the road leading from that place to the Warm Springs. It was incorporated early in the present century, and is now known as Washington College—deriving its name from the fact that General Washington bequeathed a handsome legacy for its endowment. It was in this institution, while yet Liberty Hall Academy, that Dr. Archibald Alexander, Dr. Baxter, of Virginia, Rev. John Holt Rice, Dr. Conrad Speece laid the foundation of that reputation for learning and piety which has given eminence to their names. Here, also, the subject of this memoir pursued his classical studies with faithfulness, diligence, and success. Strictly speaking, he never was a member of college; but, as one has well said of him, "he was a student out of college." He was always a student, in the best and strictest sense of the word; even

when the infirmities of age pressed upon him, and the exhausting toils and labors of half a century had worn his life almost away, he still continued to study. Nor was he a mere *reader* of books, skimming over the surface, glancing at the contents, hurrying to the *finis*. He *studied* them, sounded their depths, if depths there were; extracted what was good and true, rejected the bad and the false, making the former his own by wholesome meditation and inward digestion.

"Dr. Anderson was an indefatigable student from the time of my first acquaintance with him, which was about the year 1812. The first opinion I formed of his constitution was, that it was delicate and not likely to be capable of much endurance. This opinion I predicated on his complexion, which was, at that time especially, quite sallow. But I had afterwards abundant reason to change my opinion. His power of endurance as a student was certainly of a most extraordinary character. Most men, after having spent the whole day in exhausting labor, need the re-

laxation and refreshment of sleep during the night; most men, after having taxed their powers of body and mind in performing the duties of the Sabbath, feel that their whole frame, physical and mental, is in too great a state of unrest to enter the school-room on Monday morning and again assume its drudgery. Who could expect to pass half a century in this course of unremitting labor and be a diligent student all the time?" This is the testimony of one who knew Dr. A.'s daily life, and was well acquainted with his studious habits. In the light of these facts, it may be observed here as well as elsewhere, we discover the true secret of his ability to sustain himself as a preacher and teacher. He did not rely on his natural gifts, although he was highly endowed intellectually; he did not rely upon some indefinable inflatus of the Spirit to teach him what to say, but he applied the powers of his mind closely to the subjects concerning which he taught the people from the pulpit and the young men who sat at his feet.

After completing his studies at Liberty Hall Academy, he returned home, and, until the question of a profession was decided, employed himself in reading history and the lighter literature of the day.

CHAPTER II.

"THE UNFEIGNED FAITH WHICH IS IN THEE, WHICH DWELT FIRST IN THY GRANDMOTHER LOIS AND THY MOTHER EUNICE."

When quite a child he was the subject of deep religious impressions. His maternal grandmother, who resided in his father's family, manifested great interest in her grandchild, and watched over him with a mother's love and care. She it was who taught him to spell and read, to fear and love God, and to pray. It was her constant aim to impress his mind with a sense of his obligations and duties to God and man. It is not wonderful, therefore, that one of his thoughtful habits should be led to serious reflection and prayer, under the prayerful instructions of this truly godly woman. Without excitement or outside pressure of any sort, the truth, as he had learned it at his grandmother's knee, accompanied by the spirit of God, began to have its

effect. While Christians around him were cold and lifeless, the Great Head of the church was preparing him as a chosen vessel for his future service; and he who was afterwards to be called on to guide perplexed and tempted souls, was himself made to pass through seasons of deep perplexity and strong temptation. He would often reason thus with himself: "I have no holiness of heart, or of life, but I must be holy; God requires it of me—'Be ye holy, even as I am holy;' God's claims cannot be put off; I feel my obligations, but how to meet them; I know my duty, but how to perform it; I know my sinfulness and guiltiness, but how to be holy—'*hic labor, hoc opus est.*'" At such times it was his custom to retire for prayer. Preferring the quiet and seclusion of the grove, he resorted thither, to the trunk of some fallen tree, and there he would "say his prayers." But while engaged in this exercise, thoughts of all the folly and mischief of which he had ever been guilty would come rushing into his mind and completely destroy everything like the expected satisfaction and enjoy-

ment in prayer. To use his own language, "it spoiled my prayers."

One Sabbath morning he retired as usual to pray. During the whole exercise he was undisturbed by thoughts of his wickedness and sin, and thanked God that he had been able to pray without once thinking of the sins of the week. Returning to his room from the grove, he read a chapter on prayer, by Dr. Watts, in which he says: "We must confess all our sins; not sin in general, but the very sins we have committed." This convicted him of increased guilt, for this was just the contrary of what he had done that morning. He closed the book, sat in his chair, and confessed freely and frankly all his sins. This only aggravated his case, for now his sins seemed to stare him in the face and burden his conscience with a weight which crushed him to the earth. One ever-present feeling now took possession of his heart: "I am not a new creature: oh! I am the chief of sinners."

Under the power of this solemn and har-

assing conviction, he would reason with himself in the following manner: "I am not a new creature—but some persons are. Some have been converted—some have found pardon and peace, why may not I?" Occasionally he would make the effort to "get religion," as the saying is; but instead of becoming better he only grew the worse: the more he struggled to make himself good, the deeper he became convinced that "he had the worst heart in the world"—"anybody can become a new creature sooner than I." Groping his way in the dark, concealing the exercises of his heart, uninstructed in those practical things which the inquiring sinner so needs and so longs to know, in order that he may find pardon and peace, he at length found the way of life and that relief for which his weary soul thirsted. He had often reasoned with himself thus: "The same power which has made others 'new creatures in Christ Jesus,' can make me a new creature. God is able and willing now as ever, to save me as to save others." Under the full influence of this reasoning, he went

one day into the grove to pray. Kneeling down near a small sapling, he confessed his sins—poured into the ear of God the tale of all his woe. While confessing his sins, he felt that he was growing worse and worse—his sins were becoming more and more aggravated —his heart was beginning to despair—"nothing but almighty power can save me." In the dust lay his soul, trembling, almost despairing, and yet feeling after God, if haply he might find Him who giveth grace unto the lowly, and who will cast out none who come to him. Suddenly the thought came rushing into his mind—"If almighty power is necessary to save you, *God* has almighty power, and he is as willing as he is able." Immediately he was convulsed with the intensest emotions. His feelings, his convictions, his fears, his dawning hopes, mingling together in the tumult of his soul, overpowered and bewildered him, so that when he came to himself, he was crying out, "Here, Lord, Lord! make my heart holy!" He rose from his knees and walked to and fro in the grove in

the enjoyment of a peace that passeth all understanding, and a joy which is unspeakable and full of glory. In this happy, delightful frame of mind he continued about a week. At the end of that period the tempter assailed him with fresh temptations. In order to harass and trouble him, he insinuated the thought into his mind: "Ah, yes! you resisted God so long that he only sent you these happy feelings that you might be deluded and go on to destruction." This brought him to his knees. He tried to pray, but his prayers were nothing but empty forms—"a chattering noise," to use his own words. He was in despair. At length it occurred to him that, perhaps, if he were to go again to the place where he first found relief, he might be delivered from the fiery temptation. He sought again, therefore, the little tree in the grove, and there, on his knees, he threw himself at the foot of the cross, submitted his heart anew to God, and arose refreshed and peaceful. For several months his experience alternated between hope and fear—now he believed and

was happy—anon his doubts overwhelmed him and he was in despair. And thus he struggled on and upward in the divine life. If he had disclosed his state of mind to his friends, he might have received instruction and encouragement, and so have been spared much of the anxiety and distress which afflicted him in his soul-struggles, in his feeling after God, in his sore temptations and harassing doubts. But the church was in a state of spiritual declension—little attention was given to spiritual things beyond the mere formalities of family and public worship. A "dead orthodoxy" was more highly valued than a living piety. The practical truths of religion were not the themes of Sabbath instruction, or topics of conversation at the fireside. Still we can see the wisdom of the Providence which left this young disciple to struggle alone with his doubts and fears, which compelled him to search his own heart and try it by the Word of God. It was but the discipline which was to fit him for the work which the Great Head of the church intended him

to do. It was here, in this fiery experience, amid these mighty struggles, that he acquired that consummate skill in directing the inquirer into the way of salvation, in resolving the doubts and banishing the fears of the timid and distrustful, for which he was distinguished in after-life.

He made a public profession of his faith by uniting with the Presbyterian Church, in Rockbridge County, under the care of Rev. Samuel Brown. This, however, was several years after he indulged the hope that he was a new creature in Christ Jesus, and, as well as the writer could ascertain, was in 1797, when he was in his eighteenth year.

CHAPTER III.

"HERE AM I, SEND ME."

We approach now a period which, whether we consider the struggle through which he passed, or the conviction of duty which he reached, is one of the most eventful of his life. For many years he had felt that he would become a preacher of the gospel. Now that he had publicly confessed Christ, the claims of the ministry pressed upon him and stirred his soul to its lowest depths, as possibly no other question ever did in all his life. He attempted to evade it, reason it away, or procrastinate the decision of it. He would say to himself: "I have neither religion nor sense enough—I am not half such a man as I ought to be. I cannot think of assuming the functions of an office so sacred, so responsible." For two years this subject occupied his thoughts. He felt that God was calling

him to the ministry, but shrunk from entering it until satisfied he could do so from proper motives. To his sensitive nature, quickened, if possible, by the action of a tender conscience, nothing was so revolting as the idea of seeking the sacred office from any other than the purest, most unselfish, and honorable motives. Hence he often subjected his motives, in desiring "the office of a bishop," to the most rigid scrutiny. "Am I actuated by a desire to promote the glory of God by laboring for the salvation of men? Or, do I seek mere worldly distinction—a place of honor and of ease?" These were the tests by which he tried his spirit and motives. He had a cousin, a classmate at Liberty Hall, and a pious man, who studied law. This friend endeavored to persuade him to study law also, employing the very plausible argument, that he could serve God as a lawyer as well as in the ministry. This argument was furthermore strengthened by the fact that his cousin was a man of prayer, and kept the Sabbath holy. Pious, conscientious lawyers, too, were greatly

needed—why could he not glorify God in that way as well as in the ministry? He would say to himself: "I must be moved in view of the glory of God—I can glorify God as a Christian lawyer—why not study law?" Sometimes he would almost become reconciled to be a lawyer, and once had made up his mind to enter the office of his uncle; but when the time came to commence his studies, he could not go. He was not satisfied. The conflict was not ended. An unseen hand, stronger than the attractions of the law—mightier than the arguments and persuasion of his cousin—more potent even than the deductions of his own logic, was controlling all his movements, and leading him on to such decisions with regard to duty as fully satisfied him, and from which he never swerved. Deeply pondering the important question, he felt reconciled to study law, provided his motive was to glorify God. This aspect of the subject occupied his thoughts for several weeks. At length he felt that he could study law with this great motive as the main-spring

of all his actions. But just here the thought presented itself: "If you can study law with the desire to glorify God, as the supreme, controlling motive, this is all God requires in any one who seeks the ministry—this is all that is necessary to preach the gospel." Here he rested. In this thought he found peace. He decided to study for the ministry.

Thus ended a struggle, protracted through a period of two years—a struggle which, in one less conscientious, less influenced by a sense of duty, less mindful of that which constitutes man's chief end, "to glorify God," might have been terminated sooner. But with him the question of a profession was not a question of convenience, of ambition, of family pride, of pecuniary emolument, or of worldly fame, but of principle, of real usefulness, of capacity and desire to promote the glory of God. Having, therefore, settled the question satisfactorily, having determined to devote himself, his life, his all, to the great work of preaching the gospel, he conferred not with flesh and blood, but applied at once

to be taken under the care of Lexington Presbytery as a "probationer to preach the gospel." He thereupon commenced the study of divinity with his pastor, Rev. Samuel Brown, a divine whose solid learning, severe logic, and metaphysical tastes gained for him the title of the "Edwards of Virginia." About this time his father removed with his family to Knox County, Tennessee, and settled in Grassy Valley, a few miles north of Knoxville. Consequently, he transferred his connection with Lexington Presbytery to the Presbytery of Union—at that time composed of the following ministers: Rev. Messrs. Carrick, Gideon Blackburn, Henderson, and Ramsay. He pursued his studies under the direction of Rev. Samuel Carrick, an excellent and able man, and withal a severe critic. The preceptor, however, found in his pupil an overmatch for him on some controverted points of divinity, and he was not unwilling to hand the young *heretic* over to Dr. Gideon Blackburn, who at that time had charge of the church at Maryville. Dr. B. invited him to his house at the

suggestion of Mr. Carrick, but without the knowledge, on the part of his pupil, of the concerted plan between Dr. B. and Mr. C. Dr. B. adopted a sort of *ruse*, in order to catch him and convince him of his error. He excused himself, when the young theologian came to see him, saying that he was just then very much engaged with some business which required his attention out of doors. But, as he left the room, he asked, in a sort of half-careless manner, "Isn't this and that true?" mentioning some fundamental point in theology. The answer was yes. By-and-by, Dr. B. again entered the room, and, mentioning some other point of doctrine, asked, "Is not this true?" But without waiting for a reply, he passed out of the room. In this way the afternoon passed away, and the young man was left pretty much to his own reflections. After tea the family gathered for evening worship, at the close of which Dr. B. said, "Come with me," and led the way to his study. They sat up till midnight, discussing the doctrines of what was then called New Divinity—at that

time engaging the attention, and eliciting heated controversy among the Presbyterian ministers of East Tennessee. "At the close of the interview," says Dr. Anderson, "I felt that my head was as empty as a barrel, and that my whole system of theology, which I thought was firm and immovable, was completely overthrown and demolished." For weeks afterwards, his mind was busy with the views of truth which he had received from Dr. Blackburn. His thoughts were engrossed with the peculiarities of the system which now, for the first time, had challenged his investigation. He felt that his own system of doctrine had been battered down, and still he could not altogether assent to that which was proposed to be substituted in its place. At length, while riding along the highway, profoundly meditating on those subjects which now engrossed all his thoughts, the whole system of theology, as presented to his mind by Dr. Blackburn, flashed upon him almost in a moment, and he saw clearly that

he had been all wrong before, and that Dr. B. was right.

At the spring meeting of the Presbytery of Union, April, 1802, after sustaining a satisfactory examination, and presenting the usual "parts of trial," he was licensed to preach the gospel.

CHAPTER IV.

"ALWAYS ABOUNDING IN THE WORK OF THE LORD."

Soon after his licensure, he received and accepted a call to Washington Church, in Knox County, now, and for many years past, under the pastoral care of Rev. Gideon S. White. At the meeting of the Presbytery in the fall of 1802, he was ordained and installed pastor of that church. Here he labored nine years, deriving his worldly support, for the most part, from his school and farm. During the summer previous to his installation, he had traveled through the wild, mountainous portion of East Tennessee included in the counties of Claiborne, Anderson, Morgan, Fentress, Roane, etc. etc., and preached as he had opportunity; sowing the seed by the wayside, and calling on men everywhere to repent. The moral destitutions which everywhere met his eye filled

him with compassion for the multitudes who were as sheep having no shepherd. About the time of his ordination, or soon after, the Life of Whitefield fell into his hands. With great avidity he devoured the contents of that book; and while he read and mused, the fire burned. The apostolic zeal and unparalleled success of that wonderful preacher so wrought upon his mind and heart, that he resolved to extend the sphere of his own labors, and to carry, as regularly and frequently as he could, the blessings of the gospel to the destitute portions of the country, within his reach. For this purpose he described a circuit of about one hundred and fifty miles, around which he traveled once a month for several years. Leaving home on Monday morning, he preached at the house of a friend, some ten miles distant. The next day he gathered the Dutch settlers on Clinch, and preached to them the word of life; the next day he preached near Clinton; the next day at a point on Poplar Creek; the next day, which was Saturday, on Beaver Creek; and so re-

turned home ready for the service of the Sabbath in his own church.

We have often heard Dr. Anderson recite the following story, which, while it reveals the rude, uncultivated manners of the people, as well as the painful destitution of the means of grace in the region of country through which he traveled and preached, is illustrative also of the self-denying endurance, the earnest zeal, the deep compassion of the missionary himself.

He had an appointment to preach in a neighborhood which he had never visited, and where he was an entire stranger. As he approached the house where he was to preach, the woods "appeared alive with men, women, and children, horses and mules." "The ends of the earth seemed to have come together." His quick eye, however, detected, in the midst of the vast crowd about the door, one of the largest men he had ever seen—a strong, savage-looking man, of herculean dimensions, and withal a Dutchman, by name, Mosier. As he caught a view of this son of Anak, he

said to himself, "If you are a good man, well; if not, woe be to this community!" Unintimidated by the savage bearing and uncouth presence of his audience, he preached to them "boldly, in the name of the Lord Jesus." After the service, Mosier approached and accosted him, "I wish, to pe sure, you'd breach in my neighborhood."

"Have you a house to preach in?"

"No; but I puild you von house."

The appointment to preach in the Dutchman's neighborhood was made, and on the set day the preacher came. True to his promise, Mosier had erected a house of worship—of logs, of course. The interior accommodations of seats and pulpit were also of poles from the banks of the Clinch. A large and motley crowd awaited the preacher's coming; and although it was the Sabbath, the men had brought with them their guns and shot-pouches. The preacher passed into the house and ascended the pulpit—the people crowded around the house and peeped through the interstices. He arose and addressed them, invit-

ing them to come in, explaining to them what he was going to do. A few entered the house, but the openings between the logs were still lined with curious eyes. He repeated the invitation. Others came in, emboldened by the example of those who had first entered, and conciliated by the kind yet solemn and decided manner of the preacher. But they absolutely refused to occupy the "log-sittings," preferring to crouch on their haunches upon the dirt-floor. A few still remained outside, but could not be induced to enter the house. One man stood at the door, holding his horse, offering the apology that his "*beast* was in the habit of slipping the bridle." And here, under these novel circumstances, many a poor soul doubtless heard, for the first time, of a Saviour and the way of life. Here, too, was sown the seed the fruits of which the great Harvest Day alone can reveal.

During no period of his life were the labors of Dr. Anderson more successful than during the two years in which he performed this missionary work—going "everywhere, preach-

ing the Word." Hundreds, and sometimes thousands gathered to hear him. With no temple often but the silent forest, and no pulpit but the stump of some fallen tree, this man of God performed his mission of love in the spirit of Whitefield, and with much of his power and something of his success. Plain, simple, unassuming, yet earnest, zealous, and able, he preached Christ and him crucified, not in the enticing words of man's wisdom, but in the demonstration of the Spirit, and with power. Nor did he neglect his own people. He regularly ministered to them, breaking to them the bread of life and building up a strong and useful church. Between the pastor and his people the attachment was very strong; so that in 1811, when he was invited to take the pastoral care of New Providence Church, Maryville, they were loth to give him up, and he shrank from the painful separation. But in this, as in every important act of his life, he did not allow his judgment and sense of duty to be carried away by his feelings—he did not decide the question in view

of his inclination, but in view of what was duty. He resigned his pastoral charge at Washington, and accepted the call to New Providence Church. This church had been organized by Rev. Mr. Scott, (at what time cannot now be ascertained,) who came to East Tennessee as an Evangelist. It proved a successful enterprise; and under the care of Dr. Gideon Blackburn, it had become one of the most important Presbyterian churches in East Tennessee. When, therefore, the pulpit became vacant by the resignation of Dr. Blackburn, the eye of the congregation was turned to the pastor of Washington Church, as his successor. The call was accepted. Two reasons determined his acceptance. He felt that unless that church were speedily supplied with a pastor, it would go down; and "the strength and body of Presbyterianism lying there, he determined to sustain and build it up."

It is proper to state here, that at the time of his removal to Maryville, he was also the pastor of Lebanon Church, situated in the

Fork of French Board and Holston. The letter which he addressed to the session of that church explains fully the motives which influenced him to exchange his field of labor.

"GENTLEMEN:—I have reluctantly reached the conclusion which is rather painful, viz., that it is my duty to apply to Presbytery to have my pastoral connection with Lebanon Church dissolved, and I hope no opposition will be made to it. I am not induced to take this step from any disgust to the people. I am even passionately fond of my friends in this church; but I have for some years past viewed my situation with silent dissatisfaction. My sphere of action, both as a minister of the gospel and a teacher, has been too limited. I have often felt the conviction that I was spending my life to little account at best, without serving my day and generation in any suitable manner. I have never gone in quest of a place where I might have a hope of being more extensively useful, but rather shut my ears against any suggestion of the

kind, from an overweening partiality for my friends and acquaintances. Several places of more public utility now spontaneously offer and press themselves upon me. Duty imperiously bids me go. In obeying, I sacrifice some of the most tender feelings of human nature. Although a separation should shortly take place, yet should Providence permit me occasionally to mingle my vows and songs of praise with yours, I shall hail the event with joy. I design (God willing) to continue preaching at the Fork as usual until April next, for which I want no compensation. No doubt the forked tongue of busy malevolence will say a thousand ill-natured things about my conduct in this matter—such as, 'the love of gain took him away,' etc., etc.; yet these kind of reflections move me but little, while, on the contrary, I am about to remove with the expectation of making a sacrifice of worldly interest."

This letter is quite characteristic. To *do good, on the largest possible scale*, was Dr. A.'s favorite motto. His ambition ran in the di-

rection of *doing good.* Such a man as he could not be confined within a narrow field of usefulness; his spirit would chafe under the restriction, and seize on the first opportunity to escape. In the work at Maryville, he saw a field opening up to his expanded view which would enable him to "serve his day and generation" in a manner consonant with his feelings and his conviction of duty. Nor did he confine his labors to New Providence Church and his beloved Seminary. He preached in all the region round about. "In 1819, when the Second Presbyterian Church at Knoxville was organized, Mrs. Catharine Parsons went herself to Maryville, sixteen miles distant, to engage the Rev. Isaac Anderson, D.D., to preach to those associated in the movement, and have them organized into a church. His first sermon was delivered in the court-house, from the words, 'For what intent have ye sent for me?' He was their first preacher, and, during a period of ten years, went over to Knoxville to preach once every two weeks."

His removal to Maryville took place in the month of November, 1812, when he was installed pastor of New Providence Church. Nor was it blind chance which led him thither. There was a great and special work for him there. Nobly, faithfully, amid persecution, and discouragement, and self-denial, has he done it. He is now reaping the rich reward.

CHAPTER V.

"THE HARVEST TRULY IS GREAT, BUT THE LABORERS ARE FEW."

After his removal to Maryville, he was more and more affected by the moral and religious destitution of the country. Ministers were everywhere needed to break to perishing multitudes the bread of life. His extensive travels through the portions of East Tennessee embraced in the counties mentioned in a previous chapter, as well as the more southern counties, had made him acquainted with the real condition of the people. He was moved with compassion. His spirit was stirred within him. With that spirit of benevolence for which he was always remarkable, he set about the work of supplying those destitutions. He wrote to the Home Missionary Societies, representing to them the spiritual state and condition of the population of East Tennessee, and asking earnestly for help.

The reply was, "We are sorry for you, but can't help you." Discouraged by this result of his application to the only human source of relief, he prayerfully considered the question of making some effort himself to supply the want. He was fully convinced that no hope of help from abroad could be rationally indulged, and that ministers, to preach the gospel in East Tennessee, must be made, for the most part, at home.

In the spring of 1819, he was a commissioner to the General Assembly, which met in Philadelphia. Before returning home he went to Princeton, and visited the Theological Seminary, hoping to induce some of the young men, who were about to enter the ministry, to come to East Tennessee. Quite a number of them, at his request, met him in his room at the hotel. He there set before them, in strong yet truthful terms, the great moral wastes of the country where he lived—he represented to them how destitute were the mass of the people of the means of grace—he told them that multitudes there were as sheep

having no shepherd, and invited them to look and see the harvest ready for the sickle. He then put the question plainly, "Will not some of you go with me and help me to preach the gospel there?" The first question asked in reply to this was, "What salary do they pay their ministers?" *Such* a question addressed to *such* a man as Dr. Anderson—a man who had toiled and labored without money and without price—whose own hands had ministered to his necessities while preaching the gospel—aroused his indignation, and he replied, "Go there and ask such a question, and as ministers of the gospel you are ruined." Here again he failed, and the necessity pressed upon him with still greater force, of educating young men for the ministry at home. Returning home in company with the late Rev. James Gallaher, he talked much with him on this subject, which lay very near his heart. Soon after his return, having matured his plans, he commenced the work which was henceforth to be the great work of his life. A class of five was gathered, and a

school of the prophets was opened in a small brown house on Main Street, Maryville, not far from his residence. This was the beginning of the Southern and Western Theological Seminary, known now, under the act of incorporation, as Maryville College. Of this first class, one is now in France—a distinguished preacher—known there and here as an able, pious, devoted minister of Christ. He walked almost the whole way from New England to Maryville; and if the institution established by Dr. Anderson, in this its "day of small things," had done nothing more than to give to the world such a man as Rev. E. N. Sawtell, D.D., American Chaplain to Seamen, Havre, France, it would have accomplished a great and noble work.

Here, then, as we have said, was the beginning of Maryville College. Here was laid the foundation on which it was the absorbing object of the life of our honored and lamented father to erect a superstructure which should bless the world. He determined to collect all the young men he could, and by some means

or other educate them for the ministry. In order to facilitate his plans, he established a boarding-house, employing a man to board all the students he should send him, and paying him one hundred dollars per annum, and board for himself and family. The supplies for the boarding-house he trusted in the Lord to be provided. There was not a man to help or indorse this enterprise, which to many seemed extravagant and foolish, and to some it appeared fanatical and tempting Divine Providence. But he had *faith*, and he trusted in God, for he was doing God's work. He said to Squire M., "I have found a plan to educate young men for the ministry," explaining to him all his boarding-house arrangements, etc. The only comfort he received was, "Well, all I have to say is, they will have hungry bellies." But he was not to be discouraged. He had commenced right—he was doing right—and he could trust the Lord for the consequences. And, as if to manifest his approbation of his servant's faith and trust, the Lord honored and blessed the un-

dertaking with special marks of his favor. He sometimes had fifteen or twenty young men at the boarding-house, and sustained them there; yet he never asked any man for a single dollar. His own fields, under the blessing of God, who sent the sunshine and the shower, yielded plentifully—sometimes "a man came and brought the man of God bread of the first fruits, twenty loaves of barley and full ears of corn"—and what was lacking, God himself supplied in his kind and gracious providence. One day a letter came from the celebrated Dr. Emmons, inclosing seventy dollars, and stating that he had understood he was engaged in educating young men for the ministry, and he had sent a few dollars to aid in the good work. Frequent donations in money—fifteen, twenty, thirty dollars—from different quarters, were made for the same purpose. This evidence, so substantial and welcome, of interest in the work in which he was engaged, encouraged him to go forward, animating his faith and increasing his trust in God. When, at

length, the question of a permanent location of the institution came up before the Synod, there was great diversity of opinion as to the best place for it—whether west of the mountains or at Maryville. Some were strongly in favor of establishing the seminary in Middle Tennessee, perhaps at Murfreesboro, which was at that time the seat of government. At the head of the two parties stood Dr. Gideon Blackburn and Dr. Anderson respectively—the former contending earnestly for some point west of the mountains, the latter urging and defending the claims of Maryville. Nor can we think it strange that Dr. A. should contend for Maryville, when we remember that the institution owed its existence to him—the child of his prayers and tears, begotten amid the travail of a soul bowed down with a painful sense of the spiritual destitutions of the country. In 1820 or 1821, the Synod met at Murfreesboro at the same time the Legislature was in session. The question of the permanent location of the seminary came up for final adjustment.

It was discussed with great zeal and ability. The struggle continued for several days. It was then proposed to appoint a special committee, to bring in a report on the best plan of establishing a synodical institution—involving the question of its locality. This was on Saturday evening, and the committee were to report on Monday. The committee was composed of Dr. Anderson and Dr. Blackburn. They agreed between themselves to draw up, each, a plan, to meet at the office of Hon. Samuel Anderson, Monday morning, discuss the merits of the plans, and decide on which should be reported to Synod and recommended for adoption. They met as agreed upon; each produced his plan. Dr. Anderson handed his to Dr. Blackburn for examination; Dr. B. looked at it, held it in his hand, conversed freely about it, and, in a half-careless way, allowed the paper to fall on his lap, then to the floor, and then he deliberately put his foot on it. In this way he signified his dislike, if not contempt for it. But Dr. A. was observing his movements. He

saw it all at a glance of that piercing eye, which flashed with peculiar significance whenever his great soul was intent on accomplishing some great object. He simply asked Dr. B. how he liked the plan. Dr. B. said nothing. They could not agree. They repaired to the Synod. Dr. B. presented his report, embodying his plan, and asked its adoption. Dr. A. understood the movement, and was determined not to be outwitted. He rose and requested the clerk to read the paper again. He then waited until all the members who wished to say anything had expressed their views and feelings. He then called for the action of the Synod on each part of the plan separately, and finally on the whole, showing with regard to each and every part of the plan that it was impracticable and improper, urging that the funds had been donated for a special purpose, and were to be used only on condition of the location of the institution at Maryville, and that, therefore, they could not be used elsewhere honestly and in good faith to the donors. In every

instance Dr. A. triumphed, and Dr. B.'s plan was thus cut up and lost. Rumor having reached the members of the Legislature that there was to be a discussion between Dr. A. and Dr. B., they came in large numbers to the church where the Synod was convened, to hear the debate. Colonel John Williams, of Knoxville, was sitting just behind Dr. A., and whispered to him: "This is the completest triumph of a minority over a majority I ever witnessed." At the next meeting of Synod, at Columbia, the question was finally settled, and the institution permanently located at Maryville. Dr. Anderson was appointed the Professor of Didactic Theology. The inaugural services were very interesting. They were held on the 25th September, 1822, in the old stone church at Maryville. Rev. Dr. Robert Hardin preached the inaugural discourse, from Acts, ix. 20: "And straightway he preached Christ in the synagogues, that he is the Son of God." The theme of discourse was—"Preaching Christ, the peculiar work of gospel ministers." In "preaching Christ,"

were comprehended the following particulars, which are here given to show how fully and completely the minister who was then and there set apart to his responsible work, did preach Christ. The points are these: the divinity and humanity of Christ, inseparably united in one person; the grounds and import of his Sonship; the nature and extent of his meritorious righteousness;* the nature, extent, and perpetuity of his sacred offices of prophet, priest, and king; his influence in the universe; the good of the universe, consisting in the display of the divine glory and the moral purity and felicity of intelligent creatures, suspended on him as mediator; he is the trial of the hearts of all intelligent creatures; the honors with which he is surrounded in the universe, the everlasting bond of union among all holy creatures.

* "The complete righteousness of Christ, furnished for the redemption of sinners, consists in his obedience and sufferings unto death. The atonement consists in Christ's sufferings, which were offered in place of the punishment of transgressors. Christ's obedience constitutes his merit or title to reward."—*Inaugural Discourse*, p. 8.

The improvement embraced the following inferences: the success of the primitive ministers of the gospel is to be attributed to their having preached Christ; the necessity of increasing the number of faithful ministers of the gospel; the most eminent qualifications are desirable in the ministers of the gospel; the necessity and importance of theological seminaries.

This discourse was followed by one from Dr. Anderson, on Hosea, iv. 6, and Malachi, ii. 7: "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me. For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts." The theme of discourse was—"The great Head of the Church requires knowledge as an indispensable qualification in the gospel ministry." In discussing this sentiment, he shows that it has always been God's method to instruct his people by a studious and learned ministry.

In the second place, the knowledge necessary to the gospel minister is exhibited under the following heads: of the scriptures; biblical criticism; things new and old brought forth by study of chronology, church history, didactic, polemic and pastoral theology; and especially and chiefly a saving knowledge of Christ and him crucified.

The closing words of Dr. A.'s discourse are worthy of record here, and to be had in everlasting remembrance. They show in what spirit he engaged in the noble and arduous work in which he felt so deep and absorbing interest.

"This day brings on an event that has been the object of prayerful anticipation. The necessity and importance of a theological seminary for this western country spontaneously rose in the hearts of many individuals about the same time. When the subject was first mentioned, the coincidence of sentiment was a matter of agreeable surprise. The same cause had given birth to the same feelings. This circumstance was

calculated to produce the conviction that the time had come when something ought to be attempted.

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"And now, in the short time of three years from the adoption of the constitution, you are prepared to put the seminary into formal operation. Hitherto the Lord has helped us, and to his name we raise our grateful Ebenezers.

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"This institution was founded with the most liberal views toward other Christian churches. Not indeed to select professors from the different denominations, or to place its government under some half a dozen sects, which would make it a Babel of confusion, but to open its doors to young men of all Christian denominations, and to secure to them its privileges just to the extent they may choose. * * * From these liberal views and a practice as liberal, it is hoped the institution will never depart. What can a generous public ask more at our hands?

"Let the directors and managers of this sacred institution propose the *Glory of God* and *the advancement of that kingdom purchased by the blood of his only begotten Son*, as *their sole objects*, and they need not fear what man can do.

"Let this object be pursued with meekness and persevering fidelity, leaving the event with the great Head of the Church, and we need not tremble for the issue."

Steadily, faithfully, prayerfully did he ever keep this grand object before him, and to secure it wore away his life.*

When the question of incorporating the institution arose, fresh difficulties sprang up. The charter, as originally made, provided that the trustees be elected by the County Court. This ridiculous provision did not meet the wishes of Dr. A., who desired to place the institution, *in toto*, under the care

* The charge to the professor was given by the late Dr. John McCampbell, of Jefferson County. It was solemn, earnest, and affectionate, and worthy of the man and of the occasion.

and control of the Synod. This was effected by an amendment to the charter, in 1846.

Previous to this, however—even before application was first made to the Legislature for a charter—Dr. A., in order to bring the institution before the public, published several articles in the *Knoxville Register*, in which he set forth the importance and advantages of such an institution, especially in a country enjoying a republican government. He expressly disavowed all intention of making the institution *sectarian* in any offensive sense. He says: "What, then, is the object of this essay? It is to call the attention of the public to consider the importance and necessity of providing a competent supply of learned and pious teachers and ministers, by some well-devised plan, supported by the free-will offerings of the people. The best interests of the public loudly demand this. We need them to teach the young and rising generation, to refine the public taste, to pour the light of science into our rising academies and colleges, and to impart to us the lessons of

heavenly wisdom from the sacred desk. I plead for no particular denomination—all denominations of Christians hold the essential doctrines of Christianity. I plead for a learned and pious ministry to bless and adorn our rising country."

In the fourth article he discussed the proposition, "Can civil governments be so constructed and administered that they will never partake of the spirit and form of the government of the church that may be predominant?" His object was perfectly plain to every candid reader. If he had any sinister purpose in view, it was certainly concealed with a skill and ingenuity which has never been equaled. But he had no such purpose. He expressly disavows any intention of advocating the odious doctrine of the union of Church and State; and yet the article aroused the fears of a Rev. Mr. D., and so inflamed his zeal for the church, that he responded to the articles of Dr. A. He sounded the note of alarm—he raised the hue and cry of "Church and State"—"religious establish-

ments"—"the government in danger"—"the S. and W. Theological Seminary an engine of oppression," etc., etc. At this distance of time, one cannot tell whether to be amused at this "tempest in a tea-pot," or amazed at the boldness of this self-constituted champion of the church, in misrepresenting Dr. A.'s true sentiments, and endeavoring to create bitter prejudices against him and the institution he was laboring to establish on the most liberal principles, and for a most wise, benevolent and important purpose.* In his sixth, and last article, he gives a succinct view of the whole matter in controversy, and for this reason it is here placed on permanent record.

"I felt a hope from the beginning, that the

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* A preacher once explained 2 Kings, iv. 40, 41, as follows: "There is death in the pot. But he said, Then bring meal. And he cast it into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot." The three legs mean the Trinity, the pot means the Church, and the death in the pot means the Southern and Western Theological Seminary! To clear the pot of death, destroy the Seminary!

Southern and Western Theological Seminary was the creature of a gracious God, for the diffusion of his truth and the advancement of his glory. If so, its difficulties will be such as to require that his own arm be made bare in bringing it forward to the usefulness he intends for it. There is a spirit abroad that will persecute to secure ascendency. But the ascendency gained by bearing the righteous indignation of the Lord, in the unhallowed opposition of men, is incomparably better as an object of pursuit and enjoyment. The first four numbers of 'Amicus Literarum'* have produced heat and opposition from more hearts and pens than one. Those who profess to disagree in almost everything, have agreed to oppose the Seminary. 'Republican' is tremblingly alive to the danger of the doctrines of the Confession of Faith being taught in the Seminary. 'Honesty's' nerves appear to be equally affected with tremor, lest those doctrines may not be taught. This is

* His *nom de plume* in the Register.

not the first time that two enemies have united in their opposition to an object of common dislike. Herod and Pilate could not agree until the Saviour was the object of common persecution.

"We propose now to examine—1. Whether the first four numbers gave just cause for this united opposition. 2. We will examine the merits of the opposition.

"In the first number it was shown that a profitable book might be written to explain and enforce the duties and charities of a social life, that in the progress of the work the conclusions of various sciences might be touched at or incidentally brought in as illustration or ornament. When the man of science reads this book he may be edified and greatly pleased. From such a book propositions might be taken that would appear contradictions to the person wholly unacquainted with science; and that this book might be the foundation of various and clashing opinions, and give rise to different sects; that there could be no method of harmonizing and unit-

ing the minds of the people about it, only by teaching them the various sciences alluded to in the book. In the second number the principles of the first were applied to the Bible. The Bible was considered as a communication of part of the inexhaustible stores of light and knowledge which reside in the Divine Mind. In its scope, it took in the whole universe, touched and glanced at every science. That various propositions might be taken from the Bible which were apparently contradictory; that this fact gave rise to clashing opinions and sects, and was seized with avidity by the infidel heart, as a pretext for his infidelity; but whoever understood theology scientifically, could as easily explain such propositions as the philosopher could explain the cases adduced in the first number. In the third number it was shown that the clergy, whether Pagan, Mohammedan, Jewish, or Christian, were the living standards in every age and country of the light, science, liberty, and religion of the age and countries in which they lived. In the fourth number the ques-

tion was discussed, whether a civil government could be so constructed and administered as to be kept free from the spirit and form of a church government which was universally prevalent in the same country.

"The object of these discussions was, to call the public attention to the duty and importance of voluntarily supporting an institution which is designed to diffuse light, knowledge, science, and religion through a government which is happily republican in its form, and the perpetuity of which depends on the knowledge and virtue of the people. Now what can there be in all this to disturb the tranquillity and peace of any Christian, honest elder, or republican? Is it because it is not true, that philosophy contains apparently contradictory propositions? Or is it because propositions cannot be taken from the Bible which shall appear contradictions to the person who does not understand the sublime principles of theology? Or are the minds of honest elders and republicans disturbed because 'Amicus' has maintained that the minis-

ters of religion have been the living standards of science and religion in every age, and that the spirit and form of a church government, which universally prevails in a country, must influence the spirit and form of the civil government of that country? If the true cause of offense is to be found in the erroneous sentiments of these numbers, or in the dangerous tendency of the doctrines maintained, nothing would have been more easy than to have refuted them and pointed out their tendency. Any tyro in philosophy could have shown that there were no such propositions in philosophy as the first number contained. The Bible is in everybody's hands; if there be no foundation in that book for the propositions of the second number, even 'Republican' might have shown with half the labor he bestowed in coining facts for his first number. If the sentiments of the third and fourth numbers were unsupported by history, its pages were open to every reader. Its faithful record of facts might have been adduced, and if these facts had been in opposition to 'Ami-

cus,' let it be so. But this is not the course that has been taken, although it is obviously the only fair, honest course. And there will be little hazard in predicting that this course will not be taken unless by some rash, inconsiderate writer, such as 'Republican' or 'Honesty.' If philosophy, the Bible, and history all unite to support the doctrines of the first four numbers, why should there be opposition? Surely the impulse must be great that urges one to attack a cause founded on such an immovable basis. I wish charity herself may be able to assign some better origin to such an impulse than that sheer selfishness which cannot endure that God should be loved supremely. The general diffusion of light, knowledge, and religion will not suit all men's designs. They have schemes to execute, and objects to obtain, that are best done in the dark. Like the owl in the fable, they have mice to catch in the shade of night, and should the sun rise before they are caught, like the owl they will be in a transport of rage. For example, seminaries, acad-

emies, and colleges do not correspond with the views of atheists, infidels, and the disciples of Illuminism. These fountains of light and religious knowledge equally disturb the repose of that disposition which seeks the honor, respect, and reverence which a religious public gives the ministers of religion, when, with the disposition, there is a consciousness of no qualification for the high and responsible office, and no just claim to the respect of the public. Mr. R. and H.'s own consciences know how far such motives have influenced them. And the public may form an opinion for themselves when they have inspected their productions.

"The Searcher of hearts has long since assigned a reason why men do not love light. It is because their deeds are evil. Their schemes, interests, and designs court the darkness of mental ignorance. Whether this may be the case with Mr. R. and H., I do not know; but men are capable of acting from such a motive. Hence the Pope has withheld the Bible from the laity. For the same

reason kings and potentates, who are artful politicians, have withheld from their subjects a knowledge of the rights of man. For the same reason others use every stratagem to excite prejudice against doctrines, men, institutions, etc. etc., even when they are sure that all that is produced by their efforts is leer-eyed prejudice and blind passion.

* * * * * * * *

"The first four numbers of 'Amicus' have produced heat and invective. Of what kind? Has the truth of the sentiments been met with argument or historic fact? No. Has any opponent shown that the inferences in favor of a seminary did not follow, and follow fairly, from the doctrines of the first four numbers? No; this has not been attempted. But let us inquire: was there anything said in those numbers against the creed, discipline, or worship of any sect of Christians, to provoke the attack? No; not a whisper against the creed or worship of any denomination. There was a brief statement of the different kinds of church government. It was said

that those different kinds of government might be mixed, and that none of them were capable of assuming the form of monarchy except Episcopacy. And this, according to 'Republican,' was a 'violent attack on the Episcopal mode of church government.' Surely this man's jealousy has magnified a mole-hill to a mountain. But 'the feelings of the weak clergy were disregarded;' and this was very provoking. I can assure Mr. R. that no one sect was aimed at. The examples given were of almost all the sects known to 'Amicus.' * * * * * I know it may appear to some ill-natured to inquire into the motives that may possibly influence gentlemen in their opposition. But surely Mr. R. will not think hard of it, who has assigned to the advocates and patrons of the Seminary, and to the most benevolent exertions of the age, the most diabolical motives. Education societies and seminaries, according to Mr. R., are to send out missionaries who are to 'twine about the government,' get into the State Legislatures, have religion established, and over-

turn the civil and religious liberties of the people. But does the history of passing events give the shade of suspicion that such are the motives of the men engaged in this work? What is the fact? These young missionaries that were to be sent out in 'swarms' to twine around the General and State governments, have, many of them, left their homes and the blessings of the best government on earth, and gone to lands of pagan darkness —to Asia, Africa, and the isles of the sea, and the wilds of America—to preach the everlasting gospel to the heathen. * * * I admit that opposition may proceed from an honest love of truth and zeal for the best interests of man. Such opposition will be candid and argumentative.

* * * * * * * *

"In this Seminary will be taught the Greek Testament, Hebrew Bible, Jewish Antiquities, Sacred Chronology, Biblical Criticism, Metaphysics, Didactic and Polemic Theology, Church History, Church Government, Composition and Delivery of Sermons, and the Pas-

toral Care. There is little or no difference among Christians on these subjects, except on didactic theology and church government, and on even these there is an agreement on many topics, especially in didactic theology. Now, young men of all denominations may study all the branches in which there is agreement, and pass the others by, or hear the lectures on these, and take what suits them; then return to their own churches and obtain license. This is every day's practice. In Princeton are to be found Lutherans, Episcopalians, Baptists, Congregationalists, and Presbyterians; although part of the oath of a professor in that institution, on being inaugurated, is: 'I do solemnly promise and engage not to inculcate, teach, or insinuate anything which shall appear to me to contradict or to contravene, either directly or impliedly, anything taught in the said Confession of Faith or Catechism; nor to oppose any of the fundamental principles of Presbyterian Church Government, while I continue a Professor in this Seminary.' It is, as I have

reason to believe, the same way in the Associate Reformed Synod's Seminary, and at Andover. And I have no reason to believe that it is otherwise in any seminary of any denomination of Christians; nor have I ever heard of one young man being proselyted or leaving the church to which he belonged, when he came to the Seminary. If Mr. R. has, he has information on one point that I have not. Now, Mr. R., your elaborate reasoning on this point only shows your want of acquaintance with these liberal and useful institutions.

"'Amicus' has said, in his first number, give men honest hearts, and make them acquainted with the principles of the science alluded to in the book written to inculcate the sweet charities of domestic life, etc., and you would then drive the divisions respecting this book from the abodes of men, etc. etc. Mr. R. infers from this that 'Amicus' wishes to drive the various denominations of Christians from the abodes of men — 'sweeping work.' I must tell Mr. R. that this is mere

sophistry. The expression was made use of in relation to mere human science, and you have applied it to the denominations of Christians with a jealousy that little becomes that charity that thinks no evil. You seem to think it would be a sad thing, if Christians should agree about the doctrines of grace. Isaiah thought differently—'The watchmen shall see eye to eye.' Isaiah, lii. 8. But suppose they should agree in this respect, would this destroy the distinction of denominations? Their modes of worship and church government would still be a ground of distinction. The existence of distinct sects of Christians, if it has done some harm, has done a great deal of good. They have been a spur to each other in works of love. They have been a guard over each other respecting the sacred text. And even this influence has had enough to do lately to keep down the circulation of another translation of the New Testament. They have been of unspeakable advantage to the world in another respect—they have sifted and examined each other's doctrines, and thus

produced light and a spirit of inquiry. 'Republican' says: 'If the constitution of this Seminary had made any provision for a set of teachers and professors of the different systems of theology and modes of church government, as embraced by the various denominations in this country, this article would be liberal, and command the respect of liberal-minded men.' I would just ask, did you ever hear of such an institution being organized by any one sect of Christians in Christendom? I am sure you have not. It would be poorly governed and managed. It is said, but for the truth of it I will not vouch, that one sect of American Christians have withdrawn from the American Bible Society. If so, there is but poor encouragement to think they would unite in a theological seminary. 'With this testimony before us,' says Mr. R., 'we must conclude that the Southern and Western Theological Seminary is a twin sister of the Eastern establishment, and a branch of the same coalition.' Yet he says, 'I suppose it is the production of the united learning and

talents of the Hopkinsian Church in Tennessee.' What! a branch of the Eastern coalition, and the production of Tennessee! These are two strange properties to meet in one and the same thing. This must be your 'resurrection of the inconsistent.'

* * * * * * * *

"And now, Mr. R., suffer me to take my leave of you. I cannot, I will not, condescend to reply to you any more. You may consider me as vanquished, if you choose, and boast of your victory; but no boast or abuse from you can make me reply. You have asserted that Hopkinsianism has been selected as an instrument to effect the basest designs on our government; that the object is to be effected by the establishment of seminaries, etc., under the direction of Hopkinsian teachers; that the clergy are at the head of this nefarious scheme, under the mask of zeal for the Redeemer's Kingdom. Sir, that there are any designs against the government by any clergy of any denomination, is, as I believe, incapable of even the shadow of proof. But were

even this proved, then it would have to be shown how Hopkinsianism was a fitter instrument for this than Arminianism, Socinianism, or any other creed, even if Hopkinsianism be what you say it is. You are unable to show that any of them would have such a tendency. You have slandered ministers of the gospel, by saying that, under the mask of zeal for the Redeemer's Kingdom, they are engaged in this nefarious scheme. You have given the world a string of assertions, right in the face of facts, for the purpose of slandering and defaming men who, with their fathers and brothers, have fought and bled for the liberty we now enjoy—men whose record is in heaven.

"It is said there are several of you engaged in these productions; if so, I take my leave of you in inspired language: 'O my soul, come not thou into their secrets, unto their assembly, mine honor, be not thou united.'

AMICUS LITERARUM."

This newspaper controversy was closed by an article from the pen of the late Rev. James

Gallaher, that prince of satirists, who, over the signature of Valde Timidus, made rare sport of the idle fears expressed in the articles of "Republican," and threw such a coloring of absurdity and ludicrousness over his positions, that he was driven from the field, and the institution left to work its way gradually into favor. It has now been in successful operation thirty-five years, during which time it has sent forth many ministers, physicians, lawyers, and business men, who look back to it as their Alma Mater.

How ardently he desired the prosperity of the institution, how painful was the thought of its failure, and how deeply he must have been grieved at the attempt to remove it from Maryville, and the efforts made to destroy it, will be best seen in a few extracts from his letters.

Nov. 25, 1818. "If we lie on our oars six months longer, we will be completely surrounded. * * * * * If they succeed, they verily believe we will die the death of a poor, emaciated, worthless institution. I am not

willing to die thus, for nineteen reasons: 1. Because, in time to come, the sons of the institution will have to say with a blush, we were educated at the seminary whose putrid carcass lies at Maryville. 2. Because one fountain will be dried up, the streams of which have fertilized the garden of the Lord. 3. Because it would gratify many who have prophesied its death, and build them up in the conceit that they were prophets. 4. It would be a disgrace to this country. 5. It would be a shame to the ministers. 6. It would be a disgrace to the church. But you are ready to say Stop, stop! these are reasons enough."

April 10, 1833. "Already have I borne no ordinary 'heat and burden' for twelve or fifteen years, as you well know; and yet about sixty ministers have gone from this institution to bless as many destitute regions by their evangelical labors. Revival after revival has instrumentally been produced by their labors, and many hundreds have rejoiced in the hope of the gospel. Yet little,

very little has been done by Christian liberality to sustain the Seminary in its operations. * * * * * In the absence of funds, you know how I have had to resort to one expedient after another to procure teachers and support them, until this method will do no longer. * * * If I had had a salary I would have retained these teachers at my own expense, but my own service has been almost entirely gratuitous. * * * * These incessant cares and labors have worn me almost down. Unless Christian liberality will now come forward and aid the institution, I see not how it can be sustained; yet I have confidence in God that he will not let it sink."

Feb. 3, 1844. "Your success has excited in me the hope that the time has come when the great Head of the Church designs to favor our institution. Amid poverty, self-denial, and overwhelming exertion, it has sent nearly one hundred laborers into the field, who have gathered hundreds and hundreds into the fold of the Good Shepherd."

The letters from which the above extracts are taken were addressed to the same individual, on the subject of an agency for the institution. They reveal Dr. Anderson's deep solicitude for the prosperity of the Seminary, that it might be a blessing to the country and the church.

When the effort was made, already alluded to, to transfer the Seminary to another place, "he was overwhelmed for a time with discouragement and sorrow, and, apparently, was almost ready to give up the object of his many prayers, tears, and labors." So writes one of his early pupils. "He said to me at that time," he continues, "that if his brethren now, after all he had done to build up an institution in which he could educate young men for the Master's service, were thus determined to take it from him and send it off to another State, and so defeat the object for which he had lived, and hoped still to live, he must submit; but it was one of the severest trials of his life, and the darkest dis-

pensation of Providence. The project, however, was thwarted."

May 11, 1840. "I am still trying to find out and qualify pious youths for the ministry. God smiles on the effort to some degree. Yet we have trials which, as far as man is the instrument, we ought not to have. Yet the ordering of Providence is infinitely right, and these trials are the sword, the hand that wields it is his. One among the many trials we endure, is the treatment we have received from the Education Society. You know that our arrangements were once such, that with about ten or fifteen dollars per annum for each student, I could have supported almost any number. At this stage of successful experiment, Dr. Cornelius visited us twice and kindly offered us the aid of the Education Society; but after examining our whole plan, doubted the propriety of our accepting the proffered aid. At length Rev. Mr. Owen, an agent of that society, came and urged the importance and necessity of having the insti-

tution connected with the Education Society. He pressed his suit with such ardor, that at length I reluctantly yielded. After the lapse of some years, Rev. Mr. L. became an officer of the Education Society, and in order to a continuance of aid to our beneficiaries, the following questions, propounded by him, in a letter dated July 3d, 1839, must be satisfactorily answered." (Here follow six questions, respecting the board of instruction, course of study, number of years required to complete the literary and theological course, number of students, character of the beneficiaries, and the amount of aid derived from other sources.) "These questions," he continues, "might have been appropriate before they urged us to connect ourselves with them, or before they received us. They sought us, not we them. And I degraded myself so far as to answer these untimely and impertinent questions, because I did not know then what I do now. In another communication he holds the following language: 'The literary appendage to Maryville Seminary, would, in the present

state of public opinion, be considered an objection to your institution, especially as it is understood that competent literary instruction, on moderate terms, is furnished in the college at Knoxville.' This needs no comment, and I drop the subject."

To be misunderstood and indirectly ridiculed, was peculiarly painful to one of his sensitive temperament. He saw clearly, and felt deeply, what the church has been slow to perceive and understand, that an institution must have for its controlling object the education of young men for the ministry, if it would accomplish any valuable results in that direction. Hence our State universities, our institutions of lower grade, not under ecclesiastical control, furnish comparatively very few men for the Christian ministry.* Hence the policy of almost every branch of the church, of having its own schools and colleges.

* Take as example the two institutions alluded to in the above extract. One has educated and sent out into the ministry about one hundred men; the other, about thirteen.

At a meeting of the Board of Trustees of Maryville College, March, 1853, Dr. A. was appointed the chairman of a committee to address Rev. E. N. S. on the subject of taking an agency in behalf of the institution, especially to collect funds to erect new buildings for the use of the College. As this address embodies many facts in the history of the institution, in his own words, we give it entire.

"REVEREND AND DEAR BROTHER AND SON IN THE GOSPEL:—I sometimes hear of you through the public prints, yet rarely of late. A considerable portion of your history is as fresh in my memory as if it had taken place last week. I never can forget our first meeting at Knoxville, and the unvarnished story you related to Mrs. Anderson and myself when we arrived at Maryville. It moved all the sympathy within us to tears of admiration and gratitude to God for the great things he had done for a very youth, in conveying him, as on eagles' wings, to a strange land, to devote himself to the cause of the Lord Jesus.

I alone am left to remember this interview and your subsequent sojourn with us, so pleasant to us both. Mrs. A. has gone to her rest. She fell asleep in Christ, November, 1851; but you had a place in her heart and memory while she lived.

"You saw the beginning of the effort to educate and bring into the ministry, poor and almost penniless, but pious young men. You witnessed the difficulties that were encountered. Without funds, without buildings, almost without a library, and opposed by demagogues and sectarians, by slander and every low artifice. These young men must be fed, and clothed, and educated. For years I taught without compensation, cheered by the hope, and desiring this, as my reward, that they should be the instruments of turning men from the service of sin and Satan, to the love and service of God. Some of these young men boarded with me without charge,*

* "Besides the six theological students, twenty in preparatory studies have been taught, and two boarded by the Professor, (Dr. Anderson,) although he has received no com-

for the boarding of others of them I paid out of my own pocket. When they were sick, we took them to our own house and nursed them.

"After patient perseverance for some years, Rev. Mr. Dickinson, who afterwards edited the American Preacher, was commissioned to solicit funds in the South, and obtained a large amount on subscription and some money received in hand. The subscriptions, I believe, were never collected. The money was used in the purchase of the lot adjoining that on which the Seminary buildings stood. On this lot there was a dwelling-house, which I was permitted to use for the benefit of pious students, preparing for the ministry. I employed a Mr. C. and engaged to furnish pro-

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pensation, and does not ask any, so far as he can do without it. But his office, as Professor, yields him no salary at present. If the board of the two young men be rated at sixty-four dollars a year for each, and the tuition of all the twenty-six at twenty dollars a year for each, his contributions in boarding and tuition will amount to six hundred and forty-eight."—(*Seventh Annua Report of Presbyterian Education Society*, 1825.)

visions for himself and family, and give him one hundred dollars per annum, if he would prepare the food for the table for as many students as I should send him. We solicited donations of corn, wheat, bacon, and clothing, and were pretty successful. I knew not where the hundred dollars were to come from, inasmuch as I received very little compensation for teaching or preaching, and lived very plainly and economically that I might do all I could. Now I wish to remember, and record with a thankful heart, the goodness of God—that I did, again and again, receive by mail, sometimes ten, fifteen, twenty dollars, from men I did not know, who had never been solicited to give, as well as from some I did know. At one time I received seventy dollars from Dr. Emmons. So the contract with Mr. C. was promptly met without incurring debt, and many students were thus effectually aided who are now ornaments of the church.

"I come now to the third epoch in our history. After your licensure, you took a com-

mission as a soliciting agent. Your success was such that the Directors were able to buy a farm adjoining the village, which was used to aid in the education of pious young men seeking the ministry. A steward was employed; each student was required to work as much as half a day in the week; we raised abundant crops; and about ten or twelve dollars in cash covered the whole expense of each student thus aided. But the students were persuaded, by Rev. Mr. Owen, to receive aid from an education society, in opposition to my judgment and the judgment of Dr. Cornelius, who had visited us and examined the whole arrangement. This finally worked the ruin of the plan of the farm and boarding-house.

"We have now reached a period when we may say with the sons of the prophets, 'The place where we dwell is too straight for us.' The times and the interests of the institution make it indispensable that we should have a new college building, roomy and commodious. The people of the county, who have given so

much heretofore for this object, have subscribed for the new building liberally, and others here and there, throughout the Synod, have subscribed; but the sum subscribed falls far short of the amount needed. Many moneyed men, who have no regard for education, and still less for the cause of Christ, will give nothing. How shall we raise the money? I have said to the Directors that you could, no doubt, raise the amount necessary, if you would undertake it. They remember your former success and your success in raising funds for other objects, great and benevolent, and have asked me to write to you, and entreat you to come, if possible, to the help of your Alma Mater. You aided her, when she was weak and penniless, to rise to a state which enabled her to maintain the poor and pious in preparing themselves for the ministry. She has had her infancy, and youth, and trials of middle age. As you had the honor of sustaining her in her infancy—cherishing her in her arduous growth—now have the honor and pleasure of lifting her up to maturity, that

she may fulfill her mission of sending laborers into the great harvest-field until Christ's second coming.

"Yours, with most affectionate remembrance,

"ISAAC ANDERSON."

These extracts show how deeply rooted was the controlling desire of his life.

Writing to a beloved ministerial brother, he says:—

"REVEREND AND DEAR BROTHER W.:—I have read your last letter, two or three times, with interest. I wished to get all the evidence the letter would give that your health was improving, and I have felt somewhat encouraged; still, I could wish that the encouragement were more flattering. If any one passion has governed me more than another, it has been to have qualified, devoted Presbyterian ministers greatly multiplied. The undying strength of this passion has been the cause of several effects:—1. When a minister has gone forth from this school of

the prophets, who has proved faithful to his Divine Master and his cause, I have enjoyed it exquisitely. 2. When any have gone into the harvest-field and have proved lazy, inefficient drones, it has been like a cancer on my spirits. 3. When the faithful have been laid aside by death, my aching heart has bowed to the stroke without solace, except in the assurance that the Lord reigns, and that he loves his church infinitely more than I can love it, and will take care of her best interests with infinite skill. 4. When any are laid aside from active service by sickness or disease, it seems hard to think that they cannot be spared to do their Master's work; and yet God sees otherwise, and, for reasons which we cannot comprehend, disables or removes the laborers from his vineyard."

In 1839 or 1840, the Synod of Tennessee was led to consider the question, whether something ought not to be done to place the institution on higher ground, and to sustain it. The opinion prevailed that another pro-

fessorship ought to be founded: whereupon Synod resolved that a Professorship of Sacred Literature should be founded, and that a fund of fifteen thousand dollars should be raised for that purpose. Rev. Thomas Brown was appointed the agent to canvass the churches and solicit subscriptions.

Dr. Anderson doubted somewhat the success of the undertaking. In a letter to Mr. B., under date of February 3, 1844, he says: "I was of the number who doubted whether fifteen thousand dollars could be raised by any exertion. But you have succeeded in obtaining subscriptions to the amount of six thousand dollars already—a sum that I would not have had faith enough to raise in years.* I have always known that there was not a cordial state of feeling toward the Seminary, in the upper churches, that would lead them

* He was greatly mistaken in this. There was a time when he could have easily succeeded in endowing more than one professorship. His personal application to the churches would have met with a most cordial response everywhere.

to co-operate with us might and main to push it forward. This is accounted for by several reasons. They were not with us to originate the Seminary; for if they had been, the difficulties and opposition we had to encounter and overcome, would have produced unity of feeling, as common dangers, common enemies, and common pursuits always do. Again, the clamor of sectarians and demagogues has had some influence, although they may not have been aware of it. And lastly, but not least, there is a feeling common to our race, that the qualifications of those who live west of us cannot be of the first order. I have learned to bear with this foible of human nature with great good humor. Your success has excited the hope that the time has come when God designs to favor an institution that, amid poverty, self-denial, and overwhelming exertion, has sent nearly one hundred ministers into the field, who have gathered hundreds of the elect into the fold of the Good Shepherd."

Some of the friends of the institution were

not satisfied with the "minute" adopted by the Synod, respecting the fund for the new professorship. The minute provides, that the professorship shall be under the direct control of the Synod, and the Chair located at Maryville for a term of eight years. They saw in this the occasion of difficulty hereafter. It was possible that, at the expiration of the eight years, the chair might be removed and then the question would arise, are we to have two seminaries? Dr. Anderson's view of this matter is worthy of consideration. He says, in the letter from which the extract above was taken: "Until I had received this letter I had neither thought nor said much on the subject. I admit that there is a possibility that this subject, from its aspect, may be a bone of contention at some future day, and produce alienation among brethren. God forbid it should be so! Before that time shall arrive, if I live, I will be seventy odd years of age, and I feel it to be my duty and privilege to trust in God to take care of his own cause. I also feel it to

be my duty and privilege to believe that there will, at any time, be good sense, piety, and benevolence enough in the Synod, to manage the matter in that way which shall appear to them to be most for the glory of God and the good of the church. If the present resolution and minute on the records of Synod are liable to objections, the Synod have it in their power to correct every error that belongs to them, and good men will do so. If the good of the church should require the Seminary to have a different location, every minister ought to be willing, and even every donor, although he might have given on the condition that the institution was not to be removed from its present location. But such *disinterested benevolence* is hardly to be expected, even at the hand of Christians."

The original term of eight years, for which the Chair of Sacred Literature was located at Maryville, expired in 1856. The Synod extended the term ten years longer. In 1858, the institution was transferred by the Synod of Tennessee to the care and control of the

United Synod of the Presbyterian Church in the United States of America, under whose auspices it is earnestly hoped that it may hereafter realize even more than the most sanguine expectations of its lamented and honored founder.

CHAPTER VI.

"APT TO TEACH."

His whole life, from the time he left Liberty Hall Academy until a short time before he died, a period of about fifty years, was employed more or less in teaching. In the school of his first theological preceptor, Rev. Samuel Brown, he employed a portion of his time in teaching. After his settlement over Washington Church, he established a classical school, which he called Union Academy, where a number of young men were educated, some of whom became professional men of distinction. Ex-Governor Reynolds, of Illinois, speaks of this school in his "Life and Times." He says: "The preceptor of this school was an accomplished scholar and divine, the Rev. Isaac Anderson, whose learning and piety were known and appreciated far and near. Nature bestowed on him great

strength and compass of mind. This gentleman instructed a class of young men in his college, and preached every Sabbath to his congregation. He kindly received me into his seminary, and was a warm friend and benefactor. This institution of learning was situated in a retired valley, where neither temptation nor vice made its appearance. It was six miles northeast of Knoxville, and near the parson's house. A large spring flowed out from the rocks near it, and the whole scenery was charming. The building was comfortable and 'unpretending.' At this college it was customary to read compositions on one Saturday, and on the next to deliver orations. The teacher's gentle and kind criticisms were intended more to soothe my perturbed spirit than otherwise. The orations were spoken to a full house, the learned preceptor presiding with that noble dignity which seems to be the birth-right of the Rev. Isaac Anderson."

It was here, also, that several young men sat at his feet as their theological teacher.

He continued to teach after he removed to Maryville, and at an early period in the history of the Seminary he was employed, almost without cessation, twelve hours every day. "His diligence as an instructor of youth," says one who knew him well, "was untiring and patiently laborious. Few men could have performed the labor of this kind which he endured, had they been exempt from all other labor and care. As a general rule, his labors as a teacher commenced early and continued late, with a very short interval at noon. A part of the time he was in the habit of hearing some recitations before an early breakfast hour. That he should have been enabled to pursue something like this course during his whole life as an ordained minister of the gospel, (which was, after discounting the time he sank into a state of physical and mental collapse, about half a century,) is a matter to be greatly admired and wondered at."

As a teacher he was as accurate and thorough as it was possible for a man to be whose

labors were so multiform and arduous. He possessed the rare faculty of impressing himself on his pupils, while at the same time he required no servile assent to his mere dictation. He could not brook such a thing. His constant aim was to make his students think and understand for themselves. In the instruction of his theological classes, he adopted the plan of his early preceptor and pastor, Rev. Samuel Brown. Every student was required to read, study, and write on the topics which he announced to them from time to time, as they progressed in the course. After they had done what they could in this way for themselves, he read to them the lectures which he had prepared with great care. In this way every student was benefited, because each one was required to investigate the subject for himself. He was not allowed to depend upon a fellow-student, nor upon the teacher; and if he had not capacity to understand a subject sufficiently to anticipate and comprehend the objections which had been or might be urged against it, the teacher

himself would throw the objections in his way and require him to remove them if he could, and help him if he could not.* All his pupils speak of him in those terms of affection which denote their respect and veneration for his character as well as their attachment to him as a friend and teacher. "He was a father to me;" this is the language they uniformly use when speaking of him. And this feeling of filial regard was the result of his kindness and sympathy, and the manifest interest which he felt in their happiness and

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* "When I studied under the Doctor, his course was this: He gave us a subject to study and write upon; he referred us to, and required us to read different authors—authors who differed widely in their views on the subject; he then read to us a lecture of his own. After reading our essays, he asked us a number of questions which he had written out in his Theological Question Book. If we answered in accordance with what he believed to be the truth, he passed on; if not, he gave us his views, his reasons, and his Bible proof. If we could not see just as he did on any point, he would urge us to study the subject thoroughly and prayerfully, reminding us that we were responsible to God for our belief, as well as for our conduct."—(*Extract from a letter from one of his first pupils.*)

prosperity. "During the seven years," writes one who was a member of that first class of which mention is made in a previous chapter, "that I lived in his family, I never looked upon him in any other light, nor did he ever exhibit any other feeling than that of the kindest and best of fathers. No act or word during that time, or since, ever passed between us that did not savor of the most perfect Christian confidence and a reciprocity of mutual, paternal, and filial affection. So deeply rooted had my attachment to that good and great man become, that when I received my commission to 'Go, preach the Gospel,' and was obliged to tear myself from him, it seemed that my very heart-strings were breaking. In a word, if I have done any good in this world of sin and death, I owe it all, under God, to that most disinterested and devoted of his servants, Dr. Isaac Anderson."

CHAPTER VII.

"FEED THE FLOCK OF GOD OVER WHICH THE HOLY GHOST HATH MADE YOU AN OVERSEER."

For the special work of a Christian pastor he was eminently qualified. Wielding an influence over his church which commanded the respect and unbounded confidence, as well as the love of his people, he used it for good, and for good only. Such, too, was the genial temper of his mind, and such the well-known kindness and benevolence of his heart, that his people felt no restraint in approaching him freely, or in seeking from him that consolation or instruction or counsel which they needed. They held his person, his family, his office, in such high esteem, as almost to amount to a sort of *preacher-worship*. The children, too, not less than the parents, regarded him with profoundest veneration; and as they grew up under his ministry, they

became all the more attached to him as their pastor and friend. Wherever he went in his pastoral intercourse with his people, he always had a kind word for every member of the family; and especially did he know well how to minister consolation whenever he entered the "house of mourning." Often, in a single sentence, would he convey to the mind of the suffering Christian, such relief and comfort as few are capable of giving in the course of a long conversation. As an example of this, it may be related, that he was once conversing with a Christian lady who was rapidly sinking to the grave under that most subtle and dreadful disease, consumption. She was speaking of the approach of death, and lamenting that she was not ready to die, because she had not "dying grace." His simple reply was, "Madam, you need not expect to have grace to fit you for death until you come to die—we do not need 'dying grace' to live by, but to die by." This was sufficient to place the whole matter in a proper light and satisfy the mind of the invalid,

while at the same time it filled her soul with sweet comfort and consolation.

As a pastor, Dr. A. was justly considered as in almost every respect a model worthy of all imitation. Not only in the pulpit, but at the fireside, in the sick chamber, and at the bed of death, no human presence was so much desired by his people as his. A mind well stored with the word of God, and a heart whose sympathies were tender and strong, made him a fit counselor and a warmly attached friend. His regard for the spiritual welfare of his people, his untiring devotion to the interests of the church, his faithful and able instructions in the pulpit and elsewhere, his godly example, his self-denying labors, his disinterested benevolence, have been excelled by few, and show him to have been a true shepherd. And such he was; for he fed the church of God over which the Holy Ghost had made him an overseer: he was an example to the flock; was apt to teach; no striker; given to hospitality; patient; not covetous. As illustrative

of these remarks, it is sufficient to note the following facts :—

1. He was greatly desirous of making his people an intelligent people as to the truths and doctrines of the Bible. To this end he not only brought forth things new and old out of the treasury of the Word, every Sabbath, but he prepared long lists of questions and answers for the different quarters of his congregation, on the Evidences of Christianity and the Inspiration of the Bible. These questions were published in the village newspaper, with reference to which the editor remarks, in his issue of December, 1836 : "On the first page of to-day's paper will be found a list of questions and answers in proof of the authenticity and genuineness of the Scriptures, prepared by the pastor of New Providence Church, and designed for Messrs. Hunter, Early, Tedford, and Ewing's quarters of this congregation. These questions and answers are so simplified that the weakest mind can understand them. As these questions and answers are to be sufficiently studied

by the members of New Providence Church as to enable them to bear an examination, we would suggest the propriety of using the numbers of the paper in which they are contained with great care," etc. etc. In this way he instructed his people, and, what with his preaching and catechising, he succeeded in training up a people who were once remarkable for unusual intelligence respecting the truths of revelation.

2. He was a warm friend and advocate of Sunday-schools. A few years since, in a conversation with an agent of the American Sunday-School Union, he expressed his views on this subject in the following manner, viz.:—

"In the first place, I would take for my text—'Train up the child in the way he should go, and when he is old he will not depart from it.' That is what the Sunday-school undertakes to do—to train up the young. For if the children are not trained right, it is certain that they will act wrong when they are grown up. If parents take little or no oversight respecting the spiritual

welfare of their children, it is not to be expected that they will fall into correct habits of thinking or acting toward God. This work of the Sunday-school is, therefore, one which commends itself to every intelligent mind, as accomplishing that which cannot and must not be overlooked and neglected. *It does succeed in training up the young.*

"In the second place, the Sunday-school works up a peculiar reverence for the Sabbath. The children feel that the day is to be devoted to the special object of studying the Bible, and acquiring a knowledge of its precepts. It is a work which is done mostly on the Sabbath, which is therefore regarded as a day sacred above all others.

"These are the great benefits attending the Sunday-school, which all should wish for and strive to secure; and it is certainly a poor school that will not do something to produce these results.

"Many Sunday-schools seem to have failed somewhat in their influence, and with good reason. The chief work lies with the teach-

ers. They must, themselves, act in a consistent manner. If the scholar sees his teacher to be thoughtful, circumspect, loving the study of the Bible, and evincing a great regard for the Sabbath, he is sure to copy him, and thus acquires in early life a truly religious character. He grows up with the principles of religion firmly imbedded in his soul, which always manifest themselves in his walk or conversation. Those schools that fail are usually conducted by teachers who are negligent in these particulars.

"To give you an illustration of what a teacher may do for a scholar, I well remember going once to a day-school, when I was so small that I had to be carried on the back of a larger boy. The teacher used to sing and pray, which so deeply interested me that these simple acts were often thought upon afterwards, and produced a great and lasting impression for good.

"Our children in Maryville would think it dreadful if they had no Sunday-school to at-

tend. All who go to it now will always want one, after they are grown up, and will endeavor to form them wherever they may live. Every one that has been a member of a good Sunday-school never feels right if he lives in a neighborhood and does nothing to have a school formed there. It becomes equally as necessary to him as to have preaching.

"The Sunday-school books are plain, interesting narratives, which any child, who can read, will read with interest. They form the best reading in the world for children.

"It is my firm opinion, founded upon much observation, that there is nothing equal to the Sunday-school for communicating to the youth collected in our towns and in neighborhoods the knowledge of their duties to God and to one another. And we ought to do far more than we have yet done, to make the schools already formed more efficient, and to have them established in the communities about us. It is certainly an institution which is blessed of God."

3. His remarkable success may be allowed

to bear testimony to his fitness for the pastoral office. For a period of fifteen years there was a revival in his congregation, every fall or winter. He was the spiritual father of hundreds who attended his ministry. God honored him largely as an instrument in his hands of winning many souls to Christ. In the village and surrounding country where he labored, father and son and grandson, the mother and her daughters, looked upon him as their spiritual father, for he had baptized them all; it was under his preaching, or as the result of his preaching and prayers, that the grandparents turned to God; it was under his ministry that the father and mother gave their hearts to the Saviour; it was through his instrumentality that the children were led to the Cross. He has been considered (whether justly so or not, it would be difcult to tell) as the first to establish what is called the "anxious seat."* Whether this

* Davidson, in his History of the Presbyterian Church in Kentucky, states this as a fact well known and not disputed.

was his invention or not, he used this "measure" at his sacramental or protracted meetings, and hundreds sometimes flocked to the seat designated, asking the instructions of God's ministers and an interest in the prayers of God's people. He did not, indeed, regard the "anxious seat" as anything more than a means of bringing the awakened sinner to take some decisive step—of confirming him in the way of duty, if he were disposed to waver and hesitate—and of throwing around him the sympathies of God's people, and exciting in them a deeper interest in his salvation. "Mine eye affecteth my heart." The heart of a Christian is much more deeply affected when he sees the impenitent asking the way of life. And, however much this "measure" is and has been condemned as disorderly, fanatical, and harmful, it was in his hands liable to none of these objections. It can be, and it is, and has been greatly perverted and abused, and, doubtless, often used for fanatical purposes; but this is no conclu-

sive argument against its sober, legitimate, and guarded use. Imperfect men will abuse anything, however good in itself or susceptible of being applied to a valuable or useful purpose.

CHAPTER VIII.

"AND MY SPEECH AND MY PREACHING WAS NOT WITH ENTICING WORDS OF MAN'S WISDOM, BUT IN THE DEMONSTRATION OF THE SPIRIT AND OF POWER."

As a preacher, we may say of Dr. Anderson, that "the pulpit was his joy and his throne." He loved to preach, and therefore preached often—twice on the Sabbath in his own church at Maryville, and not unfrequently once every Sabbath at some point within the bounds of his large parish. He also attended a number of "sacramental meetings," and preached many sermons. In season and out of season, at home and abroad, in the church and the dwelling-house, at the camp-ground or in the forest, he was always ready to lift up his voice in the proclamation of the grace of the gospel to perishing souls. It was his custom also, when traveling, to preach whenever occasion offered. In this way, doubtless, he dropped the seeds of truth

into many a heart, which afterwards sprang up and brought forth fruit. At a moderate estimate, he must have preached, during the years of his active service, at least two hundred sermons every year.

He was an impressive preacher. The framework of his discourses was logically shaped and fitted, and strongly braced by the Word of God, quotations of which abounded in all his sermons. After he had thus skillfully prepared the way, the doctrine was made the basis of fervid appeal to the understanding and conscience of his hearers. His eloquence answered perfectly to the definition which has been ascribed to Dr. Lyman Beecher, "eloquence is logic set on fire." "When impassioned," says one who knew him in his palmiest days, "he was truly eloquent, and sometimes commandingly and resistlessly sublime."

He had great power of communicating his thoughts clearly and in such simple language, that all who heard him might understand. The late Dr. Allan, of Huntsville, Alabama,

after hearing him on a certain occasion, said: "I have been in Philadelphia, New York, and Boston, and have heard their greatest speakers; I have been in Liverpool, London, and Manchester, and have listened to the preaching of their most distinguished men; but that man (pointing to Dr. Anderson) is the greatest man I ever heard." A physician from the State of New York once heard him preach in a log-cabin in one of the coves of East Tennessee. He remarked: "Well, I suppose, that every child in the assembly to-day understood the doctor perfectly. Like Webster, he conveys his most sublime thoughts in such plain language, that any one of the humblest capacity can understand him."

He preached Christ and him crucified. This he considered the sum and substance of all evangelical and successful preaching. It is true, there was much of the so-called hard doctrine of Calvinism in his discourses; but everything was presented in its relation to the Cross. And if, in his sermons, there was

much of God's character, of the divine attributes, of the divine law, of the sinner's corruption, and guilt, and ruin; if the child of God was urged to a high standard of holy living; if the awful scene of the judgment and the terrific doom of the lost were portrayed with overwhelming power and pressed on the sinner's heart and conscience,—yet amid it all, he held up the Cross plainly, constantly, earnestly. The atonement was a favorite theme; its fullness, freeness, and perfect adaptation to the sinner's wants,—these were points on which he loved to dwell. If, therefore, he labored to remove all the false foundations of the sinner's hope, if he caused him to see and feel that he was ruined forever, he never failed to point him to Christ as the rock on which he might build, with safety, his hopes for eternity. He thus made the atonement the grand central truth of revelation, and the preaching of Christ and his Cross the burden of his message to a guilty and ruined race.

He preached extemporaneously. By this

is not meant that he preached without preparation. On the contrary, "his smiting was generally with a blade he had previously fabricated and furbished, although he could make a good one at the time, when it was necessary." He did not trust to the inspiration of the time, and place, and circumstances, to supply the thoughts, but only the words of the discourse. He very seldom used a manuscript; indeed, never in his ordinary preaching. He generally placed within the leaves of a small-sized Bible a brief,* containing the heads of discourse, a few leading and suggestive remarks, and his proof texts, either cited or written out in full. This he did to secure perfect accuracy. He distrusted his memory—which he often charged with

* A few of these are still preserved by a friend, who had them in possession at the time his house was burned. They are curious and rare specimens of "notes," exhibiting great care and taste in their preparation. The manuscript leaf is about three inches long and two wide, and the "book" is made up of four leaves. Two of the books are about two inches square, and all of them bear the marks of having been well "thumbed."

treachery—and would not rely on that, for either the precise thoughts or the exact language of the passages of Scripture quoted.

He preached whatever he believed to be true, "with all his might," "line upon line, precept upon precept." One sermon or two did not suffice him when he wished to familiarize his people with a subject which he deemed peculiarly interesting and important. Of this, three examples will be given by way of illustration, as well as for the sake of bringing out some facts which may appear here as well as elsewhere.

During the early part of his ministry at Maryville, he wished to indoctrinate his people thoroughly in the true view of Christ's work of atonement. For this purpose he preached a long series of sermons on that and related topics, so that every mind might be familiarized with what he ever considered the grand central truth of the gospel.

When the leading temperance men of the times sprung upon the churches what was called the "Wine Question," his mind seized

upon it with great avidity. He saw the strong defense of their position, and enlisted at once for the conflict. Such was his uncompromising hostility to alcohol in all its forms—he was such an irrepressible foe to the drinking usages of society—that he was wont to say, when "fencing" the communion-table, as it was called, that he would lose his right arm before he would invite to the Lord's table any one who used intoxicating liquors as a beverage. When, therefore, it was argued that at the institution of the Supper it was incredible that any but unfermented wine was used; that raisin-juice was the fruit of the vine, and therefore properly called wine; that the drugged and brandied wines of commerce were unfit for sacramental purposes, especially when so many reformed inebriates were, by the grace of God, brought into the church; and that the purchase of such wines encouraged their manufacture and sale, and thus indirectly aided in producing the intemperance which they caused, it is not to be wondered at that he rejected at once the

wine of the shops, and substituted the raisin-juice. Of course this movement met with great opposition in some quarters, and also with no little ridicule. But this opposition was occasioned not so much by an unyielding partiality for the wine of commerce, as by dislike to the article proposed to be substituted in its place. This was regarded as quite as far on the verge of the opposite extreme. The raisin-juice looked like cider, and had no resemblance whatever to blood to recommend it as a fit emblem of the purple stream which flowed from the wounded side of the crucified Redeemer. This circumstance, however, he regarded as of very slight importance, compared with the fact, on the one hand, that the wines known under the names Sweet, Madeira, etc., were drugged and brandied, and on the other, that the raisin-juice had this to recommend it, it was made from the grape. Whatever may have been then, or may be now, the views of individuals on that question as to its abstract merits, there can be no diver-

sity of opinion among those who knew Dr. A., that he was actuated by a sincere and honest zeal for the purity of the Christian ordinance, and a benevolent regard to the weakness of some who might be tempted to return to their cups. It was not for the sake of innovation, but simply and solely because he believed his position was sustained by the Word of God, and because some souls were put in jeopardy by the temptation furnished them in an ordinance of God's house. The idea, to him, was monstrous, that the ordinance of the Lord's Supper should in anywise endanger the welfare of a single soul, when it was so easy to put that temptation out of the way. Hence, the remark is unkind which is found in one of Dr. Daniel Baker's letters, written during a visit to East Tennessee in 1843. Speaking of Dr. A., he says: "Among other things, he has abolished the use of wine at the Sacrament, and uses raisin-water. Oh, the poor Church of Christ, how it has been troubled by some of its professed friends!" How gratuitous and misplaced was this con-

dolence, all know who knew Dr. A.'s character. There never lived a man more devoted to the peace and welfare of the church. But he was not understood by some, and especially by such as could, in derision, call the Seminary over which he presided the "nest of Hopkinsians."

When David N. Lord published his Exposition of the Apocalypse, Dr. A. procured it for examination. He had always had a great fondness for the study of prophecy;* especially was he interested in the Revelation by John of Patmos; every commentary on this book he read and studied; but he often remarked that none ever satisfied his mind until he read Mr. Lord's. This Exposition he considered the most masterly production he had ever met with, on the subject of Christ's Second Coming and the Millennium. He was full of the subject, and for about two years he preached on it once every Sabbath.

He was a bold preacher. Fearless of man's judgment, he shunned not to declare the

* See Appendix A.

whole counsel of God. He maintained what he believed to be the truth; he denounced sin in all its forms; he resolutely refused to utter "smooth things," with a firmness and constancy which neither gold, nor fame, nor ease could bribe. In his palmiest days there were few men who could excel him in the pungency of his appeals, the pathos of his entreaties, the earnestness of his exhortations, or the awe-inspiring strain with which he sought to persuade men by the terrors of the Lord. His commanding form, his expanded brow, his flashing eye, his powerful voice, his irresistible logic, his intimate acquaintance with the Word of God, his intense earnestness, his unaffected sincerity, his well-known and honored character, all conspired to make him one of the most remarkable and successful preachers of the first half of the nineteenth century.

God abundantly blessed his labors. He is the spiritual father of hundreds who preceded him to heaven, and of many yet living. Thousands, also, have been converted through

the instrumentality of the men whom he educated for the ministry; and oh, what a crown of rejoicing now adorns his brow! With what a rapturous strain does he sweep the harp of gold and join in anthems of praise to Him in whom he believed and trusted, and for whose service he toiled in self-denying labors almost above measure!

CHAPTER IX.

"THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH."

In his ecclesiastical relations he was a leading man. His influence in Presbytery and Synod was always seen and felt. The devotion, zeal, and ability with which he consecrated himself to the cause of Christ commanded the love and respect of his brethren, wherever he was known, but especially of his copresbyters of the Synod of Tennessee, and gave great weight to his opinions on any subject affecting the interests and the welfare of Zion. At the time of the unhappy division which rent in twain the Presbyterian Church, he did not wait to see how others would feel and act. He took no counsel of mere policy or convenience. He would hear of no compromise whatever, when he saw that a question of right and of justice was involved.

He said to himself—"If all the world go with the exscinding party, there is one man who will not. I will go alone rather than in company with any ecclesiastical body whose proceedings I can no more countenance or indorse, than I can indorse or countenance the Roman Catholic Inquisition."

During the troublous times of 1837, when the civil and political world were agitated and disturbed, as well as the church, he writes under date of May thirteenth:—

"Reverend and dear Brother H.:—Yours of April eighth came in due time. It is enough to give a man the 'blues.' But it is in exact accordance with the distraction of the whole country. If there be one demon more than another whose name and nature is *Discord*, that demon is certainly let loose in the United States. Distraction, confusion, and distrust are written on the whole pecuniary and commercial interests of the country. Nullification and anti-nullification, slavery perpetual, and crazy abolitionism, have enlisted their

thousands under their parti-colored banners, with drawn swords, and steel thirsting for blood. The church has caught the pestiferous plague, and sounds no other notes than conventions, division, separate assemblies, and down with heretics! But the climax of all the mad fooleries is, that a professed lover of the church, purchased with a Saviour's blood, should be opposed to the Foreign Missionary Society—a society catholic, devoted and efficient; that has successfully raised the standard of the Cross in the very heart of the dominions of darkness and superstition. But so it is. And even Presbyterian ministers are found in these ranks of shameful opposition. Oh, what is man! Angels must look upon him with loathing. But if God bears with them, you and I must, and let our light shine amid the darkness."

Writing a few months later, to a former pupil, at that time in a foreign country, he says:—

"You have, perhaps, heard that our be-

loved Zion is torn and bleeding at every pore, by the high-handed measures of a dominant party in the last General Assembly. What will be the consequence, God only knows. But the Lord reigns, and that is enough. The measures of the last Assembly have not been surpassed in any Protestant church, since the Reformation, for injustice, oppression, and tyranny. I have hope that the love of freedom, which filled the hearts of our fathers in '76, is still of sufficient strength in the Presbyterian Church, to put down these measures and their abettors. I have understood that the ministers in —— are on the wrong side, and have passed some miserable resolutions in their Synod. The Presbytery of U. meets next week, and I have no doubt will take strong ground against these arbitrary measures."

What the measures are here complained of, are brought to view in the following extracts from letters addressed to the same individual, one bearing date May 1, 1839, the other August 2, 1839.

"The unhappy controversy which has rent and distracted our beloved Zion will soon terminate by the separation of the parties. Each will, then, adopt its own policy and pursue its own course. The O. S. party have lost the suit, and the N. S. Assembly declared to be the true General Assembly. I hope ecclesiastical aspirants have been taught a lesson that will not be forgotten the next hundred years. That an accidental majority should, in order to secure a majority in all future Assemblies, cut off hundreds of ministers and thousands of church members, without charge, proof, or trial, or opportunity of defense, is not to be borne. But that they should do it in the face of a written constitution, in violation of ordination vows, and against all truth, justice, and right, is too bad even for the dark ages of Popery."

"You have heard the disgraceful tidings, that the Presbyterian Church is rent in twain by the wrath and ambition of man. The O. S. party have regarded this Seminary with an evil eye for years. While the warfare raged

that at length divided us, the ministers from this institution, who were members of the Assembly, stood in solid phalanx to resist the usurpation. Every shot they fired did execution. Hence we are hated with a deadly hatred. It has been said on the floor of the Reformed Assembly, that 'East Tennessee was the most polluted place on earth, and the Synod ought to be put down as a common nuisance.' At their meeting in May last, they passed a decree dissolving our Synod, and extending the Synod of West Tennessee so as to embrace our bounds, and gave to it our name. But what does all this avail, while that Mordecai (the Seminary) sitteth at the king's gate? He (it) must be hung on a gibbet. Accordingly, in a conclave of O. S. cardinals and bishops, it has been decreed that an O. S. seminary shall be established in East Tennessee, and so well endowed as to eclipse and kill out that odious Mordecai at Maryville. We will not be able to stand up against the wealth and numbers of the O. S. party, and our friends say that the division

has so disorganized things everywhere, that many cannot come to our help until it is too late. Tyranny, consolidation, ecclesiastical usurpation,—these are the order of the day. Those who are engaged in these things exert themselves, *per fas et nefas*, to cover the land with their abominations. They stop at nothing, for with them the end sanctifies the means. Truth or error is preferred just as they think the one or the other may best subserve their ends. Is this too severe a judgment? Look at the facts as their own records show. They cut off four Synods in defiance of the spirit and even the very letter of the constitution, and justify themselves by solemnly saying: First. These Synods never were, in form or in fact, a part of the Presbyterian Church. And yet their own records show that they were, and so convict them of falsehood. Secondly. These Synods grew out of the Plan of Union. But the wise ones among them know that this is not true. Thirdly. They keep a jubilee because they succeeded in rending the church asunder. In one place

they say they did it to get clear of heresy; in another place, to rid the church of abolitionism. And one might ask, what will they not do or say? It is a trying time to the friends of the Constitutional Presbyterian Church, and it becomes them to be on their watch-tower, for the enemy is on the alert. This Seminary is almost the only instrument in the South and West, which Constitutional Presbyterians have to maintain the cause of truth. Will not the Great Head of the Church give us favor in the eyes of the people, if we act from love to his truth, and desire for the prosperity of his Kingdom?"

On no subject, perhaps, did he ever express himself so strongly as on this. His spirit burned with righteous indignation, whenever he spoke or heard of those acts of 1837–8, which involved a virtual abrogation of the constitution of the church, and whose tendency was to sap the very foundations on which the safety and peace of the church depended. He could find no language strong

enough to express his profound regret that men could be found in the Presbyterian Church, who could trample the constitution under foot and inflict such gross injustice and wrong on their brethren. To his firmness and decision at this crisis; to his unyielding attachment to the constitution; to his prompt espousal of the cause of his injured brethren, may be attributed much of the stability and growth, and present influence of Constitutional Presbyterianism in the South and West.

In the quite recent division which has resulted in the organization of the United Synod, it would be easy to conjecture on which side he would have stood. But we are not left to conjecture. For although he had passed away from the scene of his labors, and conflicts, and triumphs, he has left behind him an expression of his views which would have identified him most heartily with the cause of the United Synod. Writing to a relative, under date of August 14, 1846, he says:—

"Our Assembly met, discussed the question

of slavery with a Christian spirit, and parted with kindlier feelings and more brotherly love than they had when they met. I hope the discussion will be overruled by God for good. The church is not commissioned to interfere with the relation of king and subject, or of master and slave, but to instruct in their mutual duties and enforce obedience by the tremendous motives of the Gospel, and discipline master or slave who may be members, but do not perform the mutual duties required by the Gospel."

This covers, either expressly or by fair implication, the peculiar ground of the United Synod. It cannot be doubted, that were he still among us to bless us with his counsels, he would treat with virtuous indignation the unconstitutional act of recent Assemblies, as he did the odious acts of '37; for he loved truth and justice, and hated even the appearance of unfairness and of wrong.

In his attendance on the meetings of Presbytery and Synod, he was punctual and faithful, until the infirmities of old age had ren-

dered it impossible for him to leave home. He felt that the interests of the church required of every minister and ruling elder that they should always be in their places in the judicatories of the church, to consult together about the welfare of Zion. Nor did he regard these meetings as simply *business* meetings. He looked forward to them as seasons when good should be done in the edification of the church and the salvation of sinners.

In a letter, bearing date September 13, 1851, he says:—

"But I have a particular object in writing at this time. Our Synod is to meet in C., tenth of October. That is a new and important place, and is likely to become more and more so continually. It is an object worthy of the attention of the whole Synod to give an impulse to Presbyterianism in that town. I hope you will go to Synod. Let the Synod aim more in doing good to the place, even if they should stay a day or two longer, rather than hastening to get through their business

and returning home as soon as possible. Preach every day, twice in daylight and once at night. I hope you will go without fail. I have written to Brothers R. and M., to be sure to go. And let all preach and pray like devoted Pauls."

This is wholesome advice, not perhaps unnecessary at the present time, when our Presbyteries and Synods meet and adjourn without the manifest blessings of the Spirit on themselves and the church where they assembled.

CHAPTER X.

"LOVE THINKETH NO EVIL, SEEKETH NOT HER OWN, VAUNTETH NOT ITSELF, IS NOT PUFFED UP."

If there ever lived a man who illustrated in his life the doctrines he taught from the pulpit and the professor's chair, that man was Dr. Anderson. Love was the sum and substance of his teaching and his life. He had a heart large enough and loving enough to embrace within its benevolent desires all mankind. He had a broad philanthropy, a hearty good-will to man, which led him to labor for the salvation of the humblest slave as well as for the proudest child of fortune. Any object of want or suffering never failed to move his sympathies and elicit his charitable benefactions. In his benevolence he was no respecter of persons. The African, the Indian, the foreigner from whatever land, was to him as a brother, and as such he felt under

obligation to promote, as far as he could, his temporal and eternal welfare. "I became personally, and I may say, intimately acquainted with Dr. Anderson in 1817, just forty years before his death. Perhaps early in the year following, I made a profession of religion under his ministry, and joined a Bible-class under his care and instruction. During the whole period of my acquaintance, from the time above mentioned until his death, I thought him to be eminently a man of *one great idea*, and that was, *the glory of God in the salvation of men.* This appeared ever to fill his enlarged and benevolent soul. All his plans and efforts through life appeared to have that object in view. The last time I saw him he was on his death-bed. His bodily strength had failed and his mind was almost gone. As I sat by his bedside he fixed his eye earnestly on me for a few moments, and then repeated the lines,—

> 'I long to see the season come
> When sinners shall come flocking home.'

"After repeating these lines, he asked me if

some one had not used the words. I replied, they were the words of one of the poets. The tears started in his eyes, and he said: 'Everything that does not somehow or other fall in with that sentiment, is like throwing cold water upon me. I can't stand it.' It then seemed to me that I had, in those few words, an epitome of Dr. Anderson's life and character."

So writes one of his earliest pupils, who knew him long and well, even as a son knows a father.

Another writes: "I would, unspeakably, rather be Isaac Anderson than any of the Alexanders, or Cæsars, or Bonapartes of the world. They may be long remembered as the *scourges* of the earth, as fearful *rods* in the hands of an angry God, for the chastisement of ungodly nations; but while the name of Isaac Anderson has a place in the memory of man, or on the historic page, he will be regarded as the honored servant of God and a distinguished benefactor of man. His life of beneficence was like an unobstructed stream,

flowing gently and constantly, without cataract, or cascade, or subsidence, fertilizing and adorning whatever grew along its even way as it passed through the valley of time to the ocean of eternity. Its way could be discerned from afar by the rich verdure and precious fruits that grew on its banks, or overhung its channel."

It was the all-pervading influence of this love to God and man, this disinterested benevolence which he not only taught, but reduced to daily practice also, which led him to offer himself as a "living sacrifice" to God and His cause.

"I consider," writes one who knew him well, "the peculiar type of Dr. Anderson's piety, which stood out in such bold relief and caused him to tower so high above his brethren, and which so deeply impressed my own mind, to consist in that entire consecration of himself and all his powers to the cause of his Divine Master—always alive to Christ and His cause; dead to the world and its charms; so perfectly unselfish as to be

quite unable to understand how the opposite could exist in others; in a word, laying himself on the altar, a 'whole burnt-offering,' keeping back no part of the price."

He was a man of the most artless simplicity, for "love thinketh no evil." What has been said of another may, with strictest truth, be said of him: "He was most distinguished for a childlike simplicity. Kind in his nature, with a heart overflowing with sympathy, most apt to lend a ready ear to the professions of men, nothing was easier for him than to bestow his confidence, and thus become the victim of imposture. He was an entire stranger to all those arts to which cunning and unscrupulous men resort for the accomplishment of their ends, and was therefore incapable of playing a part." Any tale of woe poured into his ear, if at all plausibly constructed or related, was sure to meet with a hearty response. Knowing this, many an impostor has sought his services to prepare a subscription-paper, and his name was certain to head the list. It may be

thought by some who read this, that this aspect of his character should have been passed by unnoticed. But there are imperfections in the best examples of human character; there are spots on the sun; and this infirmity only makes his character appear all the more lovely, since it sprung from a charity—a love so deep and strong, so unsuspecting and confiding, that it thought no evil. Guileless himself, he did not suspect hypocrisy in others. An anecdote is related of him which aptly illustrates this point. A man once came to him, offering to sell him a quantity of gypsum; he represented it as a good article and just the thing for the fields of the doctor's little farm. He bought it. It was seven miles distant; he had not seen it; he relied solely on the representations of the man who sold it to him. But lo! when the gypsum was brought home, it proved to be nothing but common carbonate of lime, of which there was already a superabundance on his farm.

Of his modesty, springing from a charity

which vaunteth not itself, his whole life affords most abundant evidence. He never boasted of what he had done, or of what he had suffered for Christ's cause; nor did he trumpet his good deeds, his kindness to the poor, his benefactions to pious and indigent young men preparing for the ministry. His charities were unostentatious. Indeed, his teaching and preaching were, in a great measure, a charity, for during a pastorate of forty years, he received very inadequate compensation for his services. But of all the evidence which has met the eye of the writer of these pages, there is none which so forcibly illustrates this remarkable exhibition of benevolent character, as a simple entry in one of his memorandum books. At the foot of the page there are three or four lines *in Latin*, which, being interpreted, mean, that on a certain day in the year of our Lord 18—, he had sent so many pounds of bacon to a poor widow.

It was his charity, which thinketh no evil, is not puffed up, and seeketh not her own,

which inspired confidence in him, in all who knew him well and intimately. Of this a single example only will be adduced. Partly for the purpose of invigorating his health by active out-door exercise, but chiefly with a view to increased means of carrying forward his project of educating young men for the ministry, (for this was ever uppermost in his plans,) he became connected with a road company, which undertook to construct a Macadamized road over the Smoky Mountains, having its termini at Maryville, Tenn., and Franklin, N. C., respectively. The Tennessee portion only was built; and this was due to the energy and industry with which Dr. A. pushed forward the work. He was employed to superintend it, and to pay off the laborers. These were Indians. Of course he was brought into frequent and intimate intercourse with them, both on the mountains and in his own house. His uniform kindness, his strict integrity, his scrupulous regard for their rights, inspired them with the most unbounded confidence. They respected his

word above all law or oath, and they regarded his person as though he were a demi-god sent among them for their special protection against the meanness and fraud of their unscrupulous white brothers. In 1843, a commission was sent out by the General Government, to adjust certain land-claims with the Indians. A young lawyer from Maryville accompanied the commission to Murphy, N. C., and offered his services to John Timpson, the leading man of the tribe. Timpson told him very frankly that he could not recommend him to his people, because he was wholly unacquainted with him, and it would cost him his life to recommend one who should prove to be wanting in integrity. "But," said he, "if you could get a letter of recommendation from Dr. Anderson, it would be the surest passport you could have to the confidence of a Cherokee." This letter was obtained, and is still preserved as a choice relic by the lawyer above referred to.

It is stated above, that all Dr. A.'s plans had reference to the one absorbing purpose of

his life, the education of young men for the ministry. In the light of this fact, it will be seen why he manifested so much interest in the mineral resources of the country. It was not because he was to be benefited that he took so much interest in these things. On the contrary, it was because he saw in the increasing wealth of the country increasing hope of help for his beloved Seminary, and increasing encouragement in the work of the world's conversion. This will appear, from the following extract from a letter dated January 7, 1847: "The discovery has lately been made, that our country is full of coal, zinc, copper, tin, perhaps much silver, and surely many rich lead veins, and probably much gold. A pretty general interest is excited, and a good many shafts are being sunk. I hope, ere long, these valuable metals will be obtained, and our hills and mountains may one day bring to the *Lord's treasury* the gold and the silver, which are his own, to aid in sending the Bible to all the world, as well as thousands of missionaries, and to establish

on the coast of Africa a republic of civilized and Christianized people of color. I do pray, if these metals exist, (of which I have little doubt,) that they may soon be brought to do their part in promoting the cause of Christ and the best interests of man." What better commentary on the words of the Apostle—"Charity seeketh not her own!"

But it must not be forgotten here, that although such was the character of Dr. A., as given above, yet he could feel an insult most keenly. He never retaliated or avenged himself—he was too pure and charitable for that—but he knew what was due to his dignity and honor. He therefore scorned all meanness, all obsequiousness, all injustice. Of this there is proof in the following extract from a letter dated February 6, 1833: "I have reflected on the insult that both you and I received at ——, and have come to the deliberate conclusion, that neither you nor I ought to go there again. I have made up my mind that I will not, unless my wounded feelings are healed by a reparation

as large as was the insult. But now for the troublesome question, ought we to invite —— to our meeting? I answer deliberately, no. Why not? Would not this look like retaliation? If this should be the reason why we did not invite him, it would be wicked. Then what is the reason? Because we cannot go to —— and maintain an honorable and dignified deportment. But if we bring him to our meetings, it will have the appearance of a mean, dastardly, sycophantic spirit, crouching at the feet of ——. And whenever a man acts in such a way as to lose the appearance of independence and self-respect, he becomes degraded in the view of the public, loses his influence and power of doing good, and is the object of contempt. But how are we to treat ——? When we providentially meet with him at Presbytery or Synod, or elsewhere, treat him with kindness and respect; and let us take care to say nothing to injure his usefulness." Blessed spirit of charity, forbearance, honor, truth! Would God there were more of it in the hearts of

Christians! It is the very spirit of the Master himself; it was, in an eminent degree, the spirit of him whose character is here recorded.

One more instance only of his modesty, as illustrating the charity which vaunteth not itself, will here be given before the subject is dismissed. June 3, 1815, he preached a sermon in Cove Spring Church, on the Divinity of Christ, from John, xx. 31, and 1 John, v. 20. Immediately, on its delivery, he was requested to furnish a copy for publication. Subscriptions were taken and the sermon published. Writing to an intimate friend, he says: "Inclosed I send you proposals for publishing a sermon. I am not pushing myself on the public. I preached in Cove Spring Church, and in less than ten minutes, I was requested to let it be published. I asked for time to consider—from Saturday to Monday; by the time I was to answer they had subscribed for eighty copies. I do not state this to convince you that the sermon is a good one, but to justify myself in publishing."

Thus did he wish to avoid even the appearance of conceit or boldness. The sermon was published at Rogersville, by John B. Hood. It is an elaborate discussion of the doctrine of the Divinity of Christ, with an Appendix, in which he refutes the Socinian objections of Mr. Worcester in his work styled "Bible News."

CHAPTER XI.

"A PRUDENT WIFE IS FROM THE LORD."

October 19, 1802, he was married to Flora McCampbell. His union with this estimable lady was fraught with many blessings. She was intelligent, kind, economical, and prudent, and in every respect a help-meet for him. There are many, even now, who rise up and call her blessed. Many a young man, far from home, in a strange land, has felt the power of her kind words, and the value of kind attentions. This passing tribute to her memory may meet the eye of some who once found in her a mother, ever ready to do all in her power to contribute to their comfort while prosecuting their studies.

How much the church is indebted to Mrs. A. cannot be estimated. Much of her husband's usefulness is to be attributed to her hearty sympathy with him in the great mis-

sion of his life. He says himself of her, in a letter to a friend a few months after her death: "Memory brings up vividly before me her person, her habitual piety, her prudence and discretion in the domestic circle, and in her intercourse with friends and neighbors, her disinterested benevolence and promptness to encourage me in all my public duties as a pastor and teacher of young men preparing for the ministry. 'He that findeth a wife findeth a good thing.' I feel and own my indebtedness to a gracious God for this *good*, for fifty years."

His plans for doing good, his generous hospitality—sometimes, perhaps, too generous, became too burdensome to her—she never wished or attempted to thwart. To feed the hungry, clothe the naked, minister to the sick, sympathize with the afflicted, was his life-long work; and it was hers also, until she faded away and sank peacefully into the grave. And though no marble monument marks her last resting-place in the old church-yard, yet her name lives in the mem-

ory of those who knew her, and only knew to praise.

Several months before her decease, his letters give evidence of most painful anxiety. Writing to her sister, he says: "But you are more anxious to learn the state of your sister's health. This is to me, also, a subject of deep solicitude. It gives me frequent errands to Him who is touched with the feeling of our infirmities, and is able to succor those that are tried. That age and infirmity are wasting her strength and constitution, there can be no doubt. Yet, as a general thing, she is exempted from much pain or heart-sickness. The Gospel, the blessed Gospel of Christ, affords divine help and consolation under such dispensations of Providence. Our Heavenly Father is infinitely wise and benevolent. He will take care of the child of his grace."

An account of her last illness and death is best given in his own words, as seen in the following letter, written December 20, 1851. It is given almost entire, not only as exhibit-

ing his estimate of her character, but especially as manifesting his grateful appreciation of the divine goodness and humble submission to the divine will.

"REVEREND AND VERY DEAR BROTHER:—We sometimes hear from P., and fear you are called to endure severe trial, either in lamenting the death of a beloved son, or in watching at his dying bed. I pray that a gracious God may sustain you and the afflicted mother.

'Affliction makes the promise sweet:
Dear Lord! though bitter is the cup,
That cannot hurt which comes from thee—
'Tis dashed with thy unchanging love.'

"I have lately felt the chastising rod. Your sister, my beloved wife, departed this life, November 15, 1851. You know the disease was the same that removed your dear mother to her heavenly home. My wife has had the same kind of cough for twelve or fourteen years. It wasted her strength, and insensibly undermined her constitution. For the last two or three years especially, its

debilitating effects became more and more evident. Since July, 1850, she became so feeble, that I thought it my duty not to be absent, except very rarely, from home at night. But oh! how good was God to us! She suffered, comparatively, little heart-sickness or pain, yet felt both occasionally. I never saw her depressed in spirits; but, on the contrary, always cheerful, patient, and resigned. She always regarded her case as incurable, and viewed death as the certain result. Hence death was a subject with which she was familiar, and which she viewed with as much composure as she would going to rest in bed. One day, in speaking of dressing a corpse in a black dress, (which is not now uncommon,) she observed, she did not like it, as it looked like they went to the grave mourning.

"The day before she died, she took her accustomed walk in the garden, and read the Bible and religious books and papers as usual. She also knit and sewed. About midnight, she experienced great pain in her

back and breast. I immediately rose, gave her the usual remedies, and sat up with her until daybreak—the first time I had to do so during the twelve or fourteen years—when she fell asleep. At ten o'clock she awoke, and, having eaten her breakfast, conversed cheerfully with those in the room, and felt that she had passed safely through the 'spell,' (as she called it,) and might not have another for two or three weeks. After supper, however, she fell asleep, and awoke no more, until she awoke in Paradise with her Saviour, her sainted son, mother and father, and many she loved on earth. She died without a groan or struggle, or irregular motion of the limbs or of the muscles of the face or eyes. She was lovely in death.

"I do remember her many virtues with gratitude to God. Prudent and discreet in her intercourse with society, respected by all, kind without ostentation, not letting the left hand know what the right hand did, firm and resolute in her purposes, prayerful, and a lover of God and of good men. The word

of God dwelt in her richly, and she sought and loved the truth. How great is my debt of gratitude to God for such a wife! And yet, with all these grounds of consolation, I deeply feel the bereavement. I miss her at every turn, and in a thousand things, besides her counsel and advice. It is the Lord, who cannot do but what is best."

With humble submission he bowed his head to the painful stroke. At the open grave he expressed his grateful sense of the kindness which had been shown him during his affliction; but not a murmur escaped his lips. And when, seven years after, he himself was laid by her side in the old churchyard, "who can tell in what shadowy plain of the land of all delights, by what river of gladness in the country of their Father, by what fountain, what high rock, what flower-clad bank, they met, who had been so long separate? For I know well that when he reached that land, her lips were first to greet him, her arms first to infold him, her voice the voice of the angel that God sent to lead him to his feet."

CHAPTER XII.

"JOSEPH IS NOT."

Of his children, (there were six of them,) five sons and one daughter, all died in early infancy, except Samuel, his third son, who was born March 11, 1810. Around this child his affections gathered in all the strength of a nature so ardent and loving as his. With assiduous care, he sought to train him up in the nurture and admonition of the Lord, and well was he repaid by the affectionate dutifulness, the upright deportment, the sincere piety of his son, who grew up to manhood, respected and beloved by all who knew him.

It is natural to suppose that such a father would greatly desire to see such a son actively engaged in the work of the ministry; and yet, when the time had come for him to make choice of a profession, we can but admire the wisdom with which the father re-

plies to the earnest questioning of his son, as to the path of duty. In a letter, written for his son's eye only, he says:—

"DEAR SON:—You ask me a very solemn question, 'What shall be my occupation for life?' You must answer to God, your judge, for the choice you make. I will, however, give you a few directions. Ask God, on your knees, to guide you, by his unerring wisdom, in this important matter, and faint not in praying, until you feel that you have the approbation of God in the choice you make. Be sure that your motive in making the choice be to please God, to glorify him, and to do the most good in the world. Next, let your judgment be well informed, that you may not make an erroneous choice. If you choose from the above motives, being sufficiently enlightened, then you will have the approbation of the God who will surely judge you. It will be your duty not to be hasty in this matter. It will be both your duty and privilege, first to complete your education,

and then, if you should not study divinity as a candidate for the ministry, yet to read theology so as to get some general and accurate idea of the great subjects contained therein. The reasons why you should do this, are—1. It is the only knowledge that has real intrinsic worth to the soul, and will do us good in eternity. 2. It is the knowledge which will qualify you to be useful to the church, whatever be your calling in life. After this, I would have no objection to your reading medicine as a science, and then, if Providence said so, to practice. But there is no need of being rash or hasty. I commenced my education at eight years of age and continued until I was twenty, before I entered on the duties of a profession; and this was soon enough."

But all his plans, all his bright anticipations, all his pleasant hopes concerning this son, were doomed to disappointment. Disease fastened on him its relentless grasp, until death came and claimed the victim for

his own. October 22, 1841, he writes: "I am nursing my only child, and have been for the last five weeks; the greater portion of the time I have not removed my clothes to go to bed. What the result will be, only God knows; the prospect of his recovery is not flattering; I have to lift him up and down as a helpless child." What must have been the intense anxiety of his mind during this protracted illness of his only living child!—Doubtless there was an alternation of hope and fear, and a fierce strife between the natural father and the submissive Christian. That the latter triumphed, is best seen from the following extract from a letter written January 23, 1842: "Our Heavenly Father has seen best to try us, last fall, with a sore bereavement. Our only and beloved son Samuel died on the fifteenth of last November, and has left us childless at the age of threescore; and but for the two children, a son and daughter, which he has left, my name and progeny would have no place in the church militant. These children keep up

my spirits very much, and but for them I sometimes feel that my sorrow would bring me to the grave. Yet we have had everything that could console and support us under such a bereavement. His blameless, unspotted character from a boy, his patience and resignation during two months of most exquisite sufferings, console us. From the very first of his sickness he thought he might not live, yet death had no terrors for him. God not only gave him calm resignation and most extraordinary patience, but holy joys and triumphs that often rose to raptures, amid which his sufferings were forgotten. Often would he say, 'I shall have a body like Jesus; I will be like him, feel like him, and be with him forever.' It would more than fill my letter to detail his sufferings, his triumphs, and his language. Bless the Lord, O my soul, for all his mercies! I hope to praise Him in heaven, where my son is, forever. I had to remain at his bedside from about the middle of September to the fifteenth of November, when he expired in my arms. During this time, I

never took off my clothes to go to bed; yet the Lord so sustained my health and strength that I never became weary. Often would my affectionate son look up in my face, and say, 'You will have a spell of sickness; you cannot stand this; as your anxiety and excitement wears off you will be sick.' Yet God did sustain me. May the Lord abundantly sanctify to us this severe but righteous chastisement! You can form but a feeble conception of the trial to aged parents, to bury their sixth and last child.* Oh, how it ought to wean us from earth, and how much it would and does bring me to look to the many dear brethren whom I have had some little hand in bringing into the ministry, to fill the

* A most affecting illustration of the strength and tenderness of his paternal affection is found in the mournful utterances of his bleeding heart at his son's newly-made grave. A short time after his death he visited the grave, accompanied by his son's widow. He said, "If I could, I would bring some men here and dig up his body that I might look on him once more; but it is childish to feel thus, and I have never mentioned it before."

Sometimes, when riding over his farm, he would find himself saying aloud, "My son, my son!"

place of a dutiful son! With whom shall we now live, our son, the hope of our declining days, in the grave? O cruel grave! But Jesus has made it to his people a bed of rest. Who will wipe the clammy sweat of death from our brows? 'Joseph is not.' But God will never leave us, nor forsake us, and will be better to us than many sons and daughters."

How lovely is this spirit of submission, this quiet relinquishment of an only and beloved son, this grateful recognition of the Divine goodness to the suffering child, over which his heart yearned with parental tenderness!

After the death of his son, his heart poured out the wealth of its affections on his grandchildren. They were his comfort, his joy, his hope. Tenderly, carefully, faithfully did he watch over them, instruct them, guide them. Their absence from home made home almost desolate. His letters to them when absent on a certain occasion show how fondly he cherished them as the comfort and solace of his old age. It will not be incompatible with

the dignity of this sketch to insert here some extracts from two of these letters. They present that aspect of his character which did not meet the public eye, but which is an essential part of it. He was a man, a father, a parent bereft of his last child in his old age; he therefore responds to the promptings of an affectionate heart, bereaved and seeking comfort in these grandchildren—the son and daughter of his beloved son. During the summer of 1848, they left home on a visit to the relations of their stepfather, in Jefferson County. Writing to them under date of August fifth, he says:—

"Dear Children:—I went to Mr. P.'s two-days meeting and preached four sermons in two days, and Sunday night went home with Dr. G. It was nine o'clock when we reached his house. Next morning the doctor and I went up to the place where Aunt M. lives. Your aunt and uncle were well, and little C. as fine a boy as ever. Then I started with Mr. M., Mr. S., your uncles W. and J., and Mr. S. C., to go to the top of Smoky Moun-

tain—oh, how it did rain on us!—and when we got there we had no tent fit for a dog, and so small that only two or three had room to sleep; the rest slept none. How much better off you were who had a good house! Next day we all went into Cade's Cove and heard Mr. M. preach: we then came to Eldorado, then to your Aunt M.'s, and the next day I came home.

"A day or two after you went away, 'Tippy' became sick one evening; we knew no reason for it; he did not care to go to his roost; next morning he was missing, but was hunted for up and down by all, but has never been found. We suppose he crept into some secret place and died. Fido and Carlo are in fine glee. We have plenty of 'roasting-ears;' but I fear the melons will all be gone before you get home. Grandmother has been quite sick, but is now much better. You must remember us to your mother and pa, and to all your new friends generally. You ought to go to see that good old uncle, Dr. McCampbell, and all his family, as I expect you will.

"But, dear children, behave so well that every good person will love you; and behave so well that God will love you and bless you. God will not love you unless you love him and keep his commandments. God tells us in the Bible, that we ought always to pray and not to faint. Not to faint, means that we must not forget to pray, nor become tired of praying. Love and obey cheerfully your ma and pa. If you do all these things you will be happy and beloved by everybody."

Then comes a message from the grandmother, about the turkeys, guineas, and chickens, and how *Fido* "came near hanging himself"—all matters of the deepest interest to the children. He then adds: "R. and I. must read this letter over and over, until they can read it without help after the first time. Then you must write us a good, long letter, and not get anybody to help you. Be good children, and grow better every day. Farewell."

Three weeks after, he wrote to them again:—

"DEAR CHILDREN:—We hope you, and ma, and pa, and all the friends are well. We are as well as usual, but lonesome, and long for the time when you will get home. The ducks, guineas, turkeys, and chickens are in great glee, and the two puppies. The little guineas can get up to the top of the apple-trees and then fly to the top of the house. All the melons, peaches, and roasting-ears will be gone before you get home. Bellzora will not own I. when he returns, nor let him own her as his beast.

"I hope you both try to remember your Creator in the days of your youth. Remember your prayers, and learn to fear to sin against God. Learn from the Good Book God's commandments, and do as that holy book tells you. Grandmother says she longs to see you all at home.

"YOUR AFFECTIONATE GRANDFATHER.

"P.S.—R. must work at this letter until she can read it easily."

CHAPTER XIII.

"RIGHTEOUSNESS EXALTETH A NATION."

Dr. Anderson was not an inattentive observer of events in the political world. Although he took no part in mere party politics, and was, therefore, no *partisan*, yet he was interested in all the political questions of the day, and in everything which affected the character, rights, and prosperity of his country. The *amor patriæ* was strong in him. His intimate acquaintance with biblical history had enabled him to assume a much more elevated and correct stand-point for viewing all political questions, than was occupied by such as looked at them only from a human point of view. In other words, his motto in politics was—"Righteousness exalteth a nation, but sin is a reproach to any people." All legislative enactments, State or Federal, which either winked at sin, or con-

travened the divine statutes, he regarded as wrong and wicked, exposing the nation to divine judgments. He was the uncompromising foe to all forms of injustice or oppression, whether legalized or not, and especially to whatever involved national rights and national honor. During the last war, the President issued his proclamation, appointing the 8th of September, 1813, as a day of humiliation and prayers. On that day, Dr. A. preached a sermon "On the Moral and Political Causes of the War,"* in which he discusses the following propositions, viz.:—

1. In contests between nations, the Lord espouses the cause of the righteous and makes it his own.

2. Those who will not help their country against an unjust enemy incur the divine displeasure.

The whole discourse breathes the very

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* This sermon will be found in the Appendix. It is deserving of a careful perusal, as embodying sentiments not unworthy the consideration of every American citizen.

spirit of true patriotism, while it also shows how God punishes national sin.

He admired and loved the UNION, and in all proper ways did what he could to strengthen the bonds which bind the States together. He could not brook the thought of its dissolution. He writes, under date of July 27, 1849:—

"You are agitated with politics. I pray that God may preside over your elections and the deliberations of your statesmen. I am cheered with the hope that K. will not give any countenance to that most abominable political heresy of the vilest schismatics—'Come, let us dissolve the union of these States.' This is an unpardonable heresy. Dissolve the Union! The Union is the hope of the world, and, under God, promises to break down civil and religious tyranny. The Union is the only safeguard these States have against anarchy, and civil discord with all its horrors. I used to say as far back as 1832–3, that the man who silently thought of such a thing ought to be hung; and, if he spoke it,

deserved some severer fate. The 'UNION, one and indivisible,' ought to be the motto of every American and every philanthropist. A few Tennesseeans have the recklessness to hint at the dissolution of the Union. They belong to the Calhoun school. Benton, in his address to his constituents, has attempted to show that Calhoun is a base man, and he (Benton) is a base man if he has lied on Calhoun—one or the other is true—and I have no evidence that Benton has misrepresented Calhoun. The Book of Revelation says, a vial is to be poured out on the atmosphere which surrounds the globe. The other vials were limited to certain places, and produced certain limited effects; but the vial poured out on the air is to affect the whole inhabited earth. Idolatry, Mohammedanism, hierarchies, civil governments, everything in which there is found anything vile and wicked will be carried away, as chaff by a tornado, and all nations will then submit to the reign of Jesus Christ, and the wisdom of the princes of this world will come to

naught. Amen. The effects of that vial may excite the madness of our demagogues to shiver this Union, that God may chastise us for our great national sins. It is to be lamented that the politics of this world should draw away the public mind so much from the one thing needful; but God will take care of his own glorious cause, however careless and indifferent we may be."

CHAPTER XIV.

"KNOW YE NOT THAT THERE IS A PRINCE AND A GREAT MAN FALLEN THIS DAY IN ISRAEL?"

In his maturity, the person of Dr. Anderson was tall, commanding, and somewhat inclined to be corpulent. His frame, however, was not unusually large, as they were surprised to find who prepared his body for the grave. In the excitement of speaking, his majestic form seemed, sometimes, to swell into almost gigantic proportions, as he poured forth a torrent of appeal. His eloquence at such times has been not inaptly compared to a "mighty rushing wind." At the commencement of his ministry, his health was feeble. He possessed, however, a naturally robust constitution, but it had been enfeebled by close study. He was emaciated, and wanting in strength to endure the labor of preaching a sermon thirty minutes long. But his

labors as an evangelist, to which allusion has been made in a previous chapter, were blessed, not only to the saving of souls, but to the restoration of his health; so that for many years he knew not what it was to weary under the most exhausting labor. In the saddle, riding to and from his distant appointments, in the heat of summer and the winds and snows of winter; in the pulpit, laboring with the strength and zeal of a man in earnest; in the class-room, enduring that which is most trying to the constitution, confinement within-doors and sedentary habits; on his farm, toiling with his own hands to eke out a scanty living and secure the means of doing good,—wherever he was, whatever he did, his natural force seemed not to abate under a pressure of labor which would have crushed a man of less vigorous constitution.

But that which arrested the attention and excited the admiration of every beholder, was the remarkably sweet expression of his countenance, and the facile power of his eye. On the Sabbath, when he rose in the pulpit

to commence the service, the impress of a more heavenly serenity, a more placid benevolence, a calmer dignity, is seldom seen on human brow. But if the broad expanse of his noble forehead made no false impression of the strength and depth of his intellect, neither did the benevolent expression of his countenance testify falsely of a spirit whose broad philanthropy could and did take in all the world. And although his eye seemed to look you through, yet it often sparkled with mirthfulness, for he was always cheerful; or was bedewed with tears of kindness and ve, for his heart was tender and could be touched with the feeling of another's infirmities and sorrows.

During the last ten or twelve years of his life, he was under the necessity of sitting when he preached; and for the last two or three, used a crutch in walking. This disability was occasioned somewhat in the following manner. He was one day walking in the rear of his dwelling, when he was surprised by a sudden shock which prostrated

him. He looked behind him to see who it was that had struck him, for his first impression was that some malicious person had thrown a stone at him. His physician found, however, on examination, that one of the nerves which proceed from the "lumbar" or "sacral plexus," which distribute themselves to the skin and muscles of the lower extremities, had been paralyzed. Many will remember how minute and particular he was in explaining the matter, with the aid of a drawing in a work on anatomy. From this affliction he never recovered; it was not only a source of pain to him, but of inconvenience also, for it disabled him in a great measure from riding on horseback. This was his usual mode of travel. His last riding horse was quite a favorite with him, although blind and old. An anecdote is related of him, which at least shows the estimate he placed on the *traveling qualities* of the blind mare. He was, on a certain sacramental occasion, at Philadelphia, Monroe County, assisting Rev. Mr. B. Now it so happened that Mr.

B. had been appointed by his Presbytery a commissioner to the General Assembly, and he had made arrangements to start on the journey the Monday of the meeting. The night before, on retiring, some one was requested to call Mr. B. in the morning in season to take the train, and the room where he expected to lodge was designated, so that there could be no mistake. For some reason or other, however, Mr. B. did not lodge in that room, but in the room with Dr. A. They retired, fatigued with the labors of the day, and slept with that sweet sleep which God gives his beloved. Imagine their astonishment, when aroused the next morning by the shrill whistle of the locomotive, instead of the friendly voice of the person who had promised to wake them early! They sprang out of bed, Mr. B. hurried on his clothes, and left the room in haste, but only to hear again the shrill whistle of the locomotive, and to see the train already in rapid motion. Disappointed and at a loss what to do, he returned to the room. Dr. A. offered his con-

dolence and sympathy, expressing great regret that he should be disappointed in setting out on his journey. At last the doctor conceived a happy idea. "Ah," says he, "I tell you what you can do, Brother B. My mare is in the stable: just hurry and have the bridle and saddle put on her, mount and put whip, and *when the train stops for breakfast you will overtake it!*" The passengers took breakfast at Cleveland, *forty miles* away! It was the first time he had seen a railroad, and he could not at once rid himself of the idea that the standard of speed in traveling was in the faithful performance of the old sorrel mare. He was not fond of traveling by railroad. Returning from a trip to Chattanooga, he observed, that he greatly preferred riding his old mare, for she never ran away, or scared, or stumbled!

For the last four or five years of his life he failed rapidly. His mind, as well as his body, seemed to grow more and more feeble, so that the last sermon he attempted to preach gave unmistakable evidence that the

fire had well-nigh gone out. This sermon was preached at a private house for the accommodation of an aged female,* whose infirmities prevented her from going to the house of God, and who, by an interesting coincidence, heard him preach his first and his last sermon. At this deeply affecting service, it was but too evident the venerable pastor and the aged disciple were alike tottering on the brink of the grave. And so the event proved. She died the day before he did, in her eighty-eighth year.

Early on the morning of March 17, 1856, the village was aroused by the ringing of bells and the cry of fire. From every direction the startled villagers hurried to the scene of conflagration; but the devouring flames could not be arrested. His dwelling, library, furniture, provisions, and clothing of himself and family were all consumed. Among the first to reach the spot was the brother of the writer. What was his surprise and grief to

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* Mrs. Mary Tedford.

see Dr. Anderson in the street, seated in his arm-chair, on which hung his clothes, as he had laid them off the night before. The prompt and efficient exertions of his granddaughter alone, under God, saved him from the horrible fate of being burned to death. When it was discovered that the house was on fire, her first thought was of her grandfather, who, with her brother, occupied the same apartment. He slept soundly. This was his habit, and when awakened was usually bewildered for a short time, as if he could not collect his thoughts. She knew this; and when she found the door locked, exerted all her strength to arouse him by loud knocking. Finally, she succeeded in awakening her brother; the door opened, but her grandfather was still in bed, although the room was rapidly filling with smoke. She told him of the imminent danger, but he seemed not to comprehend her. No time was to be lost. With the aid of her brother, she dragged him from bed and hurried him out of the room. He wanted to dress—but no; there

was no time for the toilet when the fire had already begun to crackle and flame on the wall of the room. As the fire increased in fury, it became necessary to move him at a greater distance. She went to him and told him it was necessary to move him farther off. To this he objected. She said to him, "Then, grandfather, I will stay with you, and we will be burned together." "Well, daughter," he replied, "let us move out of the way." When two gentlemen were bearing him away to a neighbor's house, he uttered not a word save this, "My library is burned up." Not a book nor a manuscript was saved—not even a Bible; all were swept away by the relentless flame. And although this calamity was heavy, and he felt it as such, yet he would never suffer himself or any member of his family to complain. As in all the afflictions, bereavements, disappointments, and losses of life, so in this calamity he felt that it was all for the best, because God reigns and doeth all things well.

From this time until his death, a period of

ten months, he failed rapidly. Every attention was given him by an affectionate daughter-in-law and her husband and children. They ministered to his wants, and left nothing undone which could promote the comfort and peace of his declining days. He expired at Rockford, Wednesday morning, January 28, 1857, and was buried in the old churchyard at Maryville, by the side of his son, whom he so fondly loved, and of his wife, who for half a century was his dearest companion and friend.

Over his grave, members of his church and other friends have erected a monument with the following inscription:—

(EAST FACE.)

In Memory

OF

REV. ISAAC ANDERSON, D.D.

Born in Rockbridge County, Va., March 26, 1780.
Ordained and installed Pastor of Washington Church, in Knox County, Tennessee,
1802.

Installed Pastor of New Providence Church, Maryville,
1812.

Inaugurated President and Professor of Didactic Theology
in the Southern and Western Theological Seminary,
(now Maryville College,)
1822.

Died January 28, 1857.

"Servant of God, well done,
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

(NORTH FACE.)

Members of New Providence Church join with other friends of the deceased in erecting this Monument, "not because they fear they will forget, but because they love to remember him" whose dust sleeps beneath it.

CHAPTER XV.

"FOR AS CONCERNING THIS SECT, WE KNOW THAT EVERYWHERE IT IS SPOKEN AGAINST."

MANY, into whose hands this Memoir will fall, will naturally expect that something should be said of Dr. Anderson's theological views. For more than thirty years he was a Professor of Theology, and scores of young men received their theological education from him. They, of course, will desire a permanent memorial of him in this respect. Others, too, who have heard him spoken of, perhaps in derision,* as a Hopkinsian, will like to know what a Hopkinsian is, and

* It was reported through the country, that he believed and taught that we ought to be "willing to be damned in order to be saved;" that there were "infants in hell not a span long;" that God "made the non-elect just to damn them." These, and other calumnies, were industriously circulated with a view to break down the institution he was laboring to upbuild.

whether he was one; at least what he was, to whom the term was applied. It is, therefore, due his memory that his theological opinions should be correctly stated. This will be attempted in this chapter. Without note or comment, without expressing assent or dissent, the writer deems it sufficient for the purposes of this Memoir, if Dr. Anderson's views are placed before the public in precisely that light which he would himself approve, were he yet living to judge of its correctness and truth.

The name Hopkinsianism was originally applied to the system of divinity elaborated and published by Dr. Samuel Hopkins, of Newport, R. I. Dr. H. flourished near the close of the last century, and died in 1803. He was a graduate of Yale College in 1741; was afterwards a pupil of President Edwards, and an inmate of his family until he was settled as pastor over the church at Great Barrington, Mass., in 1743. He continued here until 1769. In 1770, he was settled in the ministry at Newport, R. I., where, with the

exception of three years during the American Revolution, he lived and labored until the day of his death, December 20, 1803, a period of thirty-three years. He was endowed with a strong, clear intellect, developed and matured by unwearied application to study.

He was represented by some as having "ingeniously attempted to blend Calvinism with Arminianism." The head and front of his offending, in the view of those who were called "old Calvinists," seems to have been his rejection of the doctrine of the imputation of Adam's sin. Yet he held and taught, what an Arminian would utterly reject, that the posterity of Adam were affected by his sin in such a way and to such an extent that they come into the world with a corrupt nature, which invariably develops itself in personal sin and personal guilt, which, if unrepented of and unpardoned, issues in personal condemnation and ruin.

He held and taught that Christ suffered the penalty of the law; that the curse of the law was executed on the Redeemer, by which

he has bought, redeemed his people from the curse, and opened the way for their pardon and complete redemption. And yet he says also, that the sufferings of Christ were only equivalent to the penalty—that they were not of the kind, degree, or duration of *the* penalty which the law threatens, and which the finally lost shall endure. This is precisely the position of many zealous Calvinists of our own day, and is certainly unacceptable to Arminians.

He taught that regeneration is the work of the Holy Spirit, made certain to all the elect as the faithful carrying out of the covenant of redemption. Arminians reject all this.

He taught that the "doings of the unregenerate" were sinful, that no promises of grace were made to them, and yet that the Gospel requires the ministers of Christ to call upon all men everywhere to do their duty—that is, to submit at once to God; to repent and believe. Arminians, who insist so much on the use of means, would not receive this doctrine. However, it must be observed, that

Hopkins did not undervalue the means of grace. He warned the sinner against *reliance* upon them, or neglect of them as that which would greatly aggravate their condemnation.

He taught the doctrine of the final perseverance of the saints in holiness. This doctrine Arminians reject.

He taught that the sinner's inability to love and serve God was moral, not natural—*i.e.* that his inability consisted in the want of inclination or disposition to obey the will of God, and not in the want of the powers necessary to constitute him a free moral agent, and consequently accountable. On this point, perhaps, an Arminian might agree with him, just as there are many parts of every evangelical system in which all Christians agree.

Now, in all these points there is evidently no attempt made to blend Calvinism with Arminianism. So far from it, there is no sympathy whatever in the teachings of these two systems so widely distinct on these fun-

damental doctrines. But these are not, strictly speaking, the *peculiarities* of Hopkinsianism. These are—

1. That God is the holy, efficient cause of all things, of all thoughts and volitions, all acts and events, holy and sinful. Hopkins held that the nature of sin consisted entirely in the intention or disposition of the heart. Combining this with the doctrine stated above, that the sinner's inability is *moral*, and the doctrine that God foreordains *whatsoever* comes to pass, he inferred that it was no impeachment of the divine character to say that God is the holy efficient cause of all acts and volitions, holy and sinful; or that he not only decreed the existence of sin, but that he exerted his own power to produce it; or that he was, in this sense, the author of sin. He abhorred the idea that God was the guilty cause of sin, and uniformly argued that if God, as the first great cause, was the origin or cause of moral evil, this was so far from imputing moral evil to him, or supposing that there is anything of that nature in him, that

it necessarily supposes the contrary; and that in being thus the cause of moral evil there is no sin. He quotes, with approbation, what Edwards says, in his "Inquiry into the Freedom of the Will," on God's being the author of sin.

2. He taught that holiness or virtue consisted in disinterested benevolence. He argued that love to God and love to our neighbor, which the law of God requires, is of the same nature and kind, and the one implies and involves the other. If so, that the love required in the one case being a disinterested affection, it must be the same in the other case also. Its disinterestedness he endeavors to prove by the words of the Apostle—"Love is kind; seeketh not her own." The proofs on which he relies to establish the doctrine, are—1. That the whole moral character of God is comprehended in love—"God is love." This love is manifested in the gift of his Son to die for those who are not only undeserving, but enemies also. This love Christians are required to imitate. It is disinterested, for it

seeks the good of beings in general. Love to God, who is infinitely the greatest and the sum of all being, consists primarily and essentially in good-will or friendship of heart toward him; in acquiescing and rejoicing in his existence, honor, and infinite felicity; and in seeking the promotion of his glory. This implies all the virtuous love required in the divine law. 2. That Jesus Christ was a remarkable instance of disinterested benevolence, in which Christians are to imitate him. "Even Christ pleased not himself;" "While we were yet sinners Christ died for us;" "For your sakes he became poor." 3. That disinterested affection is essential to a disciple, as appears from the words of the Saviour, Matthew, xvi. 24, where he teaches that loving our relatives and our friends would not distinguish us from other men—even the worst of them. We must have disinterested benevolence, which would embrace even our enemies. 4. Our Saviour enjoins disinterested benevolence when he says, "If any man will

come after me, let him deny himself." 5. The summary of the moral law, as given by Christ himself, shows that all true religion consists in disinterested affection—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself."

Aware that this doctrine was liable to be misunderstood and misrepresented, he threw around it such safeguards as he deemed necessary for its protection. Thus he affirmed that a benevolent person will and ought to have regard for his own interests and happiness, which regard is necessarily included in disinterested affection. He must not desire his own interests, simply because they are his own, that is, selfishly, but because his happiness is worth as much as his neighbor's, other things being equal; so that disinterested affection requires him, inasmuch as he is nearest to himself and is most in his own view, to attend to his own interests, not

simply and only because they are *his*, but because he is included in being in general.

3. He taught that sin consists in selfishness. This is implied in the foregoing. As holiness consists in disinterested affection, so selfishness—that is, love of self supremely—is the root and essence of all sin. It is enmity against God, the foundation of spiritual blindness, the source of idolatry, of profaneness, impiety, pride, ambition, covetousness, sensuality, falsehood, injustice, oppression, envy, wrath, clamor, evil-speaking, and error; it being itself a lie.

4. He taught that in order to saving faith, the sinner must approve the divine conduct, even though God should cast him off forever; which, however, was not intended to imply that he must love misery or hate happiness. By this he simply meant that the sinner should be in such a state of mind as that he should feel and acknowledge that if he were condemned to eternal death, it would be what he deserves and what God would be just and good in inflicting. But this does not imply

that, in order to be saved, he must first be willing to be damned.

5. He taught that the introduction of sin into the world is, on the whole, for the general good. God has chosen the present system, and it involves a direct impeachment of his character, to say that it is not the best. But it includes evil, moral and natural; yet does it give occasion for a full, perfect, and glorious display of the infinite perfections of the divine nature, exhibiting his mercy and his hatred of sin.

The question now arises, is there a generic, vital, fundamental difference between Hopkinsianism and Calvinism? There is, perhaps, no better way of answering the question than by recurring to a discussion of this very point which arose about fifty years ago, soon after the foundations were laid of the Theological Seminary at Andover. It was asserted, that the creed of the Seminary, which the professors were required to subscribe, was Hopkinsian. On the other hand, it was contended that the creed was Calvin-

istic. The argument was, briefly, if the creed be Hopkinsian, it is also Calvinistic, wherefore Hopkinsianism and Calvinism are fundamentally the same. The proposition in the creed, that "supreme love to God constitutes the essential difference between saints and sinners," was understood to imply the doctrine of disinterested benevolence. And, as the doctrine that all sin consists in selfishness, follows from this, it was inferred that these two fundamental tenets of Hopkinsianism were found in this article of the creed to which no Calvinist could object.

Again, it was implied in the creed, that "in order to faith in Christ, the sinner must approve in his heart the divine conduct, even though God should cast him off forever." This doctrine, as we have seen, was taught by Hopkins. President Edwards teaches it in his sermon on Romans, ix. 18. "God insists that his sovereignty be acknowledged by us, and that, even in this great matter—a matter which so nearly and infinitely concerns us as our own eternal salvation. This

is the stumbling-block on which thousands fall and perish, and if we go on contending with God about his sovereignty, it will be our eternal ruin. It is absolutely necessary that we should submit to God as our sovereign and the sovereign over our souls; as one who may have mercy on whom he will have mercy, and harden whom he will." Again, in his sermon on the justice of God in the damnation of sinners, he says: "Now by this it is evident that you are not willing to accept of Christ as your Saviour, because you never yet had such a sense of your own sinfulness, and such a conviction of your great guilt in God's sight, as to be, indeed, convinced that you lay justly condemned to the punishment of hell. You never was convinced that you had forfeited all favor, and was in God's hands and at his sovereign disposal, to be either destroyed or saved just as he pleased." Of the same import are the words of the Psalm, which Calvinists do not scruple to sing—

"My lips with shame my sins confess
Against thy law, against thy grace:
Lord! should thy judgments grow severe,
I am condemned, but thou art clear.

Should sudden vengeance seize my breath,
I must pronounce thee just, in death;
And if my soul were sent to hell,
Thy righteous law approves it well."

As to the divine decree, human agency, the introduction of sin into the world, the creed, Hopkins and the Westminster Assembly were shown to have taught substantially the same things.

"There is no more difference between Calvinists and Hopkinsians," writes Dr. Samuel Spring in 1795, "than there is between a tree and its branches, or between first principles and consequences. The broad foundation which supports our ample superstructure was long since deeply and firmly laid in the first principles of Calvinism." Every one acquainted with Hopkins's system knows that, aside from those doctrines which are held in common by all evangelical Christians, there is not a single tenet taught by him peculiar

to Arminianism. While, therefore, Hopkins did announce some doctrines peculiar to his own system, yet the essential principles of his theology are Calvinistic; opposed, on the one hand, to Arminianism, and on the other, to Antimonianism. Subsequent to his times, some who held the doctrines of disinterested benevolence, the divine efficiency, sin consists in selfishness, developed fully, what Hopkins taught obscurely, respecting the Atonement, viz., that it was for the race. This doctrine of unlimited atonement was supposed to give an Arminian coloring to the whole system. But it was held in connection with other related doctrines, such as the covenant of redemption, election, the sovereignty of divine grace in regeneration, and thus became quite another doctrine from that held by Arminians.

If now it be asked, was Dr. Anderson a Hopkinsian, the answer is, he was; though by this is not meant that he adopted Hopkins's system *in toto*, nor that he received, without examination and subjection to the

inspired Word, the *ipse dixit* of any man. Was he, then, no Calvinist? The question seems almost impertinent to one who knows with what tenacity he held to the Confession of Faith and Catechisms of the Presbyterian Church. Why, then, was Hopkinsian used as a term of reproach or of derision, when applied to him? Partly because the doctrines he held and taught were opposed to Arminianism on the one hand, and to Antinomianism and Hyper-Calvinism on the other; and partly because they were not understood, and consequently were misrepresented. What, then, did he hold and teach? Happily, the documents are at hand which will determine the question fairly and authentically.

1. He attached great importance to the study of natural theology, and laid great stress on its teachings as confirming the teachings of Revelation. His system of didactic theology opens with a lecture on this subject, in which he urges the study of it upon ministers of the Gospel especially; first, because it teaches by facts, against which

there is no reasoning, and which are more convincing than mere declarations; secondly, because it contains the certain principles of interpretation by which we may arrive at the true meaning of the essential doctrines and requirements of the Gospel.

2. He held and taught the doctrine of plenary inspiration. He held that the sacred writers were inspired even as to the *ipsissima verba*.

3. He held and taught the doctrine of decrees, understanding by decree, not the thing purposed or decreed, but the purpose itself of the divine mind. He considered the decrees of God as the one, absolute, unchangeable purpose or volition of God; the execution of which is not left to mere second causes, but is effected by the holy agency of God himself; that is, by the efficiency of his one divine volition. His views may be more fully seen in the following letter—one of four—addressed to a friend, who desired information respecting the forms of expression peculiar to what was then called New Divinity or Hopkinsianism.

"To J. S., Esq.

"*Dear Sir:*—I have received from you a friendly, judicious letter, written, as I believe, in the true spirit of *disinterested benevolence.* You say you are a friend to what you call the new system of Divinity in general, but that there are several modes of expression peculiar to it, to which you cannot be reconciled, viz.: 'that God is the author of sin; disinterested benevolence; that we ought to love God to such a degree as to be willing to be damned for the sake of his glory.' It does not appear from the face of your letter, that you expected an answer; but, as you have taken it for granted, that I and those whom you are pleased to style my brethren, are advocates for these modes of expression, it is desirable that you should know exactly what are our views. Perhaps others may labor under the same difficulties of which you complain; if so, an answer may possibly relieve them as well as yourself. I am not willing to allow that the sentiments to which you refer are new. They are demonstrably as

old as the Bible. But every theologian will say the same thing of his own sentiments, be they what they may. Not to insist, therefore, on this point, I am confident the system is essentially or radically the same with the doctrines of the Reformation as taught particularly by Calvin, and adopted by our church in its Confession. There is, indeed, some improvement in the clearness of scriptural demonstration, and in showing the connection and consistency of the doctrines of divine revelation. Those who receive Dr. Hopkins' explanation of the doctrines which are contained in the Bible and our Confession and Catechism, are called Hopkinsians, in opposition to those who receive the light and motive scheme; or those who adopt a system of Calvinism moderated or qualified by Arminianism; or to those who choose not to follow pure Calvinistic first principles to their legitimate issue. But it is not my design to spend time to show that the system is one with the doctrines of the Reformation. Every well-read divine acquainted with the

system, knows this to be the fact. You have candidly confessed, that if there be any novelty, it consists in the modes of expression. I will venture to say, that the same candor will lead you to acknowledge that no writers have more accurately and perspicuously defined the terms they use.

"I will now consider the objections of your letter. Is God the author of sin? I answer, *no*. By author, I choose to understand an agent, whose agency directly and immediately produces an effect or event of any kind, the nature of which he approves. You are the author of the letter I am answering; your thoughts and your will were employed in producing it; and, perhaps, your pen also. If you employed an amanuensis, he was the author of the shape of the letters that compose the words; but you were the author of the thoughts or ideas and the words. Then, God is properly the author of that which is produced or brought about by his direct or immediate agency, the nature of which he approves, without any free agency coming

between his agency and the event so as to produce it; and no other being is the author of that thing.

"Sin is in the exercises, volitions, or tempers of the heart. Hence, it is evident that there can be no agency between the exercise of the human heart and sin to produce sin. Then sin belongs to the sinner entirely: it is his own act and deed, and no other being's in the universe.

"But at the bottom of this sentiment there is no belief with me, as with many erroneously called Calvinists, that man has a self-determining power of will; or, that his thinking and willing rest on a subtle, undefinable substratum, as the Indian philosopher had the world to rest on the back of a deer, and the deer to stand on the back of a tortoise. The earth hangs balanced well on God's firm decrees; so does the existence of every creature. We have no principle of self-existence or of self-action. 'The heart of the king is in the hand of the Lord; he turneth it whithersoever he will.' 'Not that we are sufficient

of ourselves to *think* anything as of ourselves, but our sufficiency is of God.' 'In God we live, move, and have our being.' According to Solomon, the heart of the king is in the hand of the Lord, and he turns it as he pleases. But, if the king's heart is in the hand of the Lord, from analogy, the hearts of all intelligent beings, from Gabriel down, are also in the hand of the Lord, and he turneth them as he pleases; yet sin is in the exercises of the heart, and belongs exclusively to the heart. According to Paul, our sufficiency even to think a thought is of God; and we have our being, with all its movements, in him. Paul, it seems, had not adopted the modern philosophy, falsely so called, viz., that when God made all things, he imparted to them principles of action and self-motion, and retired, leaving them to work their own way. Both Solomon and Paul have spoken according to sound *philosophy*. Everything, existence and event, may be arranged under the two grand genera, cause and effect. The mind of man cannot conceive of a thing

that does not belong to one or other of these. Then thinking and willing are either cause or effect. If they can, with truth, be ranged under cause, then they are uncaused. But whatever is uncaused, is self-existent, eternal, independent, and everywhere present. Then *thinking* and *willing,* wherever found, are self-existent, eternal, etc. But these words express exclusively the attributes of Deity; then thinking and willing, wherever they exist, are really and truly God. Who does not see at first blush, the absurdity and folly of such a conclusion?

"Then thinking and willing in creatures are effects. Effects of what? Of the providential agency of God. Adam had a first perception and a first volition, with which his mental existence commenced. It will be admitted that God directly and immediately created his spirit—that is, his divine creative agency produced a *thinking, willing existence.* The first perception could not produce a second, without assigning to it creative power; nor, indeed, could anything else, ex-

cept the Almighty energy of Jehovah. 'Our sufficiency to think a thought is of God.' 'There is a spirit in man, and the inspiration of the Almighty giveth understanding.' It may be satisfactory here to introduce and establish a distinction of some importance, viz., that volition, as existence or being, is distinct from sinfulness or holiness. The one is real being or entity, the others are the qualities of being or predicates necessarily belonging to an existence of a particular kind under particular circumstances. If the distinction just made be not admitted, no reasonable doctrine of mental identity can be maintained. A being consisting of several constituents is the same. But if one of the constituents be taken away, it destroys the sameness of the being; or, if one be taken away and another substituted directly opposite in its nature, the sameness is destroyed. If the limb of a tree be cut off and another grafted in from a different tree, this would not destroy the identity of the tree; because it would be a tree without the limbs. But, if

the removal of the limb would have destroyed the being or species of the tree, a limb from another would not restore either of them. First. Volition is an exercise or act of the will, which has its whole existence in successive volitions. But each volition has the same entity or essential being that the will has; and, if sinfulness be the very being of the volition—holiness being an existence the very opposite of sinfulness—when the volitions of the sinner become holy, there would be a total change of the being, and these opposite existences cannot constitute the same individual will. Secondly. If there be no distinction between volition as being or entity, and sinfulness or holiness, then sinfulness is the proper object of good-will, and it would be contrary to every dictate of benevolence to wish its destruction in any case. Thirdly. If the distinction be rejected, the difference between natural and moral ability and inability falls to the ground. If sin be the very being of volition, then sin is as much a natural existence, as any other exist-

ence; of course, it would be naturally impossible for a will that consisted of sinfulness to be an existence that consisted of holiness; for the last would be the destruction of the first; or rather, they would be two distinct beings, that could no more constitute the same individual will, than Satan and Gabriel can be the same individual at different times.

"It will be necessary, however, to guard against inferring from this distinction, that volition may exist without sinfulness or holiness. Volition is a necessary existence. Let any man try to stop thinking and willing, and he will soon find how vain the effort; the very trial would be a volition. He could as easily cease to be, as cease to will. Volition is not only necessary, but it is also necessarily sinful or holy, because they all take place under moral law, and can no more exist without one or the other, than matter can exist without some shape or figure. But one figure rather than another is not necessary to the being of matter, nor is its particular figurability a constituent of its being. So

sinfulness or holiness belongs necessarily to volition, but there is no necessity that it should be one rather than the other, arising out of the nature of its being. God may create matter and determine under what figure it shall exist, but he cannot create matter existing under no shape. He may likewise produce volitions, and determine whether they shall be sinful or holy, but a rational creature cannot have volitions that are neither sinful nor holy. In the case of matter, the existence is wholly inert, but in the other case the existence is voluntary exercise preceded by perception. And every man has the evidence of his own consciousness, that when two objects are presented, he may choose either of them, and that he is under no natural necessity of choosing malevolently rather than benevolently.

"Perhaps these arguments may be too much compressed for the plain man, unacquainted with metaphysics, to understand, but the logician and philosopher know that it would be worth their characters to oppose

them. And the plain man can easily see that they are at agreement, in their conclusions, with the express language of holy writ. Then, according to Scripture and sound philosophy, to God alone belongs causation, and he alone is uncaused. He is the holy, efficient cause of all our thoughts and volitions. There is no agent between him and these effects, causing them and producing them. But before God could be the author of sin, his agency and causation must include an approbation of sin, and so be sinful; to suppose which would be blasphemy. If a man should tell me he meant no more by the expression 'author of sin,' than what is fairly implied in the above cited Scriptures, I would tell him his ideas, then, were right, but that he offended against propriety of language by the use of the phrase; and, if he were a public speaker, I would importune him to drop it and use more appropriate language.

"Before I quit this point, I must take the liberty of showing the agreement between my views and our excellent Confession of

Faith, on this point. I have always felt that this would be an easy task, not only on this subject, but on every subject in that excellent book. The Confession says, chap. v. § 4: 'The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, that it extendeth itself to the first fall and all other *sins* of angels and men, and that not by a bare permission; but such as hath joined with it a most wise and powerful bounding, and otherwise ordering and governing of them in a manifold dispensation, to his own holy ends; yet so as the sinfulness thereof proceedeth only from the creature and not from God; who being most holy and righteous, neither is nor can be the author or approver of sin.'

"'God, the great creator of all things, doth uphold, direct, dispose, and govern all creatures, actions, and things, from the greatest to the least.'

"'God, from all eternity, did, by the most wise and holy counsel of his will, freely and unchangeably ordain whatsoever comes to

pass; yet so as thereby, neither is God the author of sin, nor is violence offered to the will of his creatures, nor is the liberty or contingency of second causes taken away, but rather established.'—(Chap. iii. § 1.)

"My sentiments and the sentiments of those whom you call my brethren, could not, I believe, be better expressed than they are by the above quotations. We have no desire to explain away these articles of our Confession, or to mitigate and qualify them by the sophistry hatched in the school of James Arminius. I believe they express the sentiments of both your head and your heart as fully as ours. I wish I had good reason to believe the same thing of all who call themselves Calvinists and Presbyterians. I find that each of the points you have given me to discuss will occupy a letter, if it be confined to any reasonable length. I therefore close this one by subscribing myself yours affectionately,

"ISAAC ANDERSON.

"MARYVILLE, *October* 21, 1816."

4. He held and taught that the whole moral character of God was comprehended in holiness, and that the whole of holiness was comprehended in love or benevolence; that the divine purpose was the foundation or basis of the divine foreknowledge; that God chose from eternity those on whom he would exert regenerating power and bestow eternal life; that God makes sincerely a gracious offer of salvation to all men; that neither the decree of election nor of reprobation renders the sinner blameless, or makes God the author of sin, or countenances the objection that if the doctrine of election be true, the more sin the better.

5. He taught the doctrine of the covenant of redemption, as finding in it the true ground of the doctrine of the perseverance of the saints in holiness; as establishing the doctrine of election; and showing that God was self-moved in saving sinners, and not from any foreseen good works in them. He styles it "THE FIRST, MOST SUBLIME AND USEFUL OF ALL COVENANTS." He was wont to present it

somewhat in the form employed among men, yet adhering strictly and reverently to the language of the Scriptures.*

6. He held and taught that man by nature is totally depraved; that he is regenerated by the sovereign Spirit; that in regeneration the lost image of God is restored—which image is love; that no new faculty is bestowed; that the Spirit's work does not suspend, or in anywise interfere with man's free agency; and that regeneration is a work of sovereign grace.

7. He held and taught that Christ offered himself as a sacrifice for the sins of the world; that therefore the atonement is unlimited, offered to all, and designed to meet the demands of the divine government, and make it right and proper for God to justify every one that believeth in Jesus. Hence he rejected the doctrine that the sins of the elect only were atoned for; that their sins were

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* See Appendix C.

imputed to Christ; and that he suffered the penalty of the law.

8. He held the doctrines of justification by faith, adoption, perseverance of the saints in holiness, resurrection, judgment, and a future state of endless reward and punishment.

9. He held and taught that sin and holiness have their seat, not in the understanding, but in the heart or will; that holiness consists in disinterested benevolence, and sin in selfishness; that the object of general benevolence is the whole universe of intelligent, sensitive beings; that the object of supreme benevolence is God and God alone; that capacity for happiness is the measure of good-will due to each created individual; that "selfishness is a supreme regard for myself, not because I have capacity for happiness which is properly the object of regard, but merely because I am myself;" that disinterested benevolence, when properly understood, does not require us to neglect our private business to attend to the business of others, but that one "cannot love himself too much,

if he loves God supremely, and his neighbor as himself."

On these points his views may be seen in the second letter to his friend, which is here subjoined.

"DEAR SIR:—I propose to consider the second point to which you object in your letter, viz., the use of the phrase disinterested benevolence. You seem to think that these words are very unsuitable to express that holy, heavenly frame of heart which characterizes a saint in the sight of God. I must candidly acknowledge that I think our language does not furnish us with better. But let us appeal from our own private judgment, to the standards of the English language—for people will understand words as their dictionaries explain them. In the second place, we will examine how good writers apply them. And lastly, consider whether they can be defended in their application to discriminate Christian character.

"1st. How are these words explained by the standards of the English language?

"*Disinterested.* Superior to regard of private advantage; not influenced by private profit; without any concern in an affair.

(WALKER.)

"*Uninterested.* Not having interest. (*Ibid.*)

"*Interested.* Concern; advantage; good; influence over others; share; participation; regard to private profit. (*Ibid.*)

"Johnson and Sheridan define these words in the very same way; as also does Jones.

"*Disinterested.* Void of self-interest; impartial; unbiased. (BAILY.)

"*Interest.* Advantage; concernment; benefit; credit; power; right. (*Ibid.*)

"*Benevolent–ence.* Disposition to do good; kindness; kind; having good-will. (WALKER.)

"*Benevolent–ence.* Good-will; that sort of love which disposes one man to confer kindness on another; bearing good-will; favorable, friendly, affectionate, kind. (BAILY.)

"*Selfishness.* Attention to one's own inter-

est without any regard to others; self-love. (SHERIDAN.)

"Johnson and Walker give the same definition.

"*Selfish.* Minding chiefly his own interest. (BAILY.)

"*Selfish.* Void of regard for others. (JONES.)

"Permit me to close the rear in the words of St. Paul—'Men shall be lovers of their own selves; covetous, boasters,' etc.

"Such are the definitions, given by the standards of the English language, of the words that are intimately concerned in the discussion of this subject. Agreeably to these definitions, *interested* and *uninterested* are opposing words; and *disinterested* is properly opposed only to *selfishness.* Nothing can be more easy and natural than to distinguish between the interest, profit, or advantage a person has in an object, transaction, or event, and the regard or feelings of his heart toward that object, transaction, or event. Interested, or uninterested, is applied to the first; and disinterested, or selfish, to the last or the ex-

ercises of the heart. To illustrate this plain distinction—General Washington had a great interest, in common with the rest of his countrymen, in the issue of our struggle for independence; however, he was not influenced by interested, selfish, or mercenary motives, but was disinterested or impartial, superior to regard of private advantage. This eminent man was so far from being void of regard for others, that he excelled in public affection. Sometimes these words are used in rather a metaphorical sense, and applied to the motives and regards of the heart toward an object; *e.g.* such a man's heart is interested in an affair—that is, his heart, or affections, or passions are excited, roused, and engaged about the matter, without meaning to express whether his heart is engaged selfishly or benevolently. Another is actuated by interested motives—that is, he is selfish or mercenary in his feelings. Again, we say such a man is uninterested in his feelings. We mean he feels a coldness, apathy, and indifference toward the object, whether it is the

glory of God, religious principles, or public or private happiness. Disinterested is sometimes used to express a person's having no concern or profit in an affair. But it is always in cases where the strong presumption is that the motives and regard of the heart are involved. A disinterested witness is one who has no profit in the decision that may be given in a lawsuit. But if it could be proved that he was the subject of the same motives that a depraved man would be, had he, as a witness, a special interest in the trial, he would not be called a disinterested witness. On the other hand, had a witness a special interest in a trial, but it could be proved satisfactorily that he felt as a good man would do who was a witness, but had no interest in the affair, he would be properly called a disinterested witness—so that the interest, or the contrary, in the trial, is the presumptive proof that the man's heart is selfish or disinterested. But I believe these words are never used, except when the motives of the heart about an affair are directly

or indirectly intended to be expressed. But suppose the words interested and uninterested, in general usage and according to the dictionaries, did not exclusively relate to the connection between a person and an object or transaction extra of himself and his improper attachments; and that disinterested did not apply exclusively to the right *exercises* of the heart toward that object or transaction, which is a supposition contrary to fact; yet if theological writers tell us, they use the first to express the advantage or disadvantage we receive from something out of ourselves and our selfish feelings to it, and the latter to express righteous feelings toward that something, this ought to be sufficient.

"2d. We will show how different writers use these words.

"'Self-love, or selfishness, consists in a moral agent's placing his happiness in what he views as his own private, personal interest, and in nothing else, in distinction from the interest or happiness of any other being, and in contradiction to it. Self-love regards nothing

but self as such, and subordinates every being and everything to this, and opposes everything which, in the view of the selfish person, opposes him and his selfish interest. Disinterested benevolence is pleased with the public interest and the greatest good and happiness of the whole. This is the highest good to the benevolent person. In this he places his happiness, and not in the interest and happiness of any individual or of himself, any further than it is consistent with the greatest interest and happiness of the whole, and really included in it and serves to promote it.'—*Hopkins.*

"'Pure religion essentially consists in disinterested, humble, self-denying love to men, for the Lord's sake, and from love to him. Without some measure of this holy love, no doctrines, forms, confidence, high affections, real or apparent devotion can prove a man an accepted worshiper of God.' — *Scott on James,* i. 17.

"'Nothing can exceed the genuine magnanimity and disinterested love expressed in

this most beautiful passage.'—*Scott on Philippians*, ii. 17.

"'Our affection to God seems to be capable of the same division as our affection to our fellow-men, benevolent and selfish. I think it undeniable, that there is a *disinterested* love to God which terminates directly upon himself, without any immediate view to our own happiness, as well as a discovery of our great interest in his favor.'—*Witherspoon, Moral Philosophy*, Lecture vii.

"'A *disinterested* desire of knowing the truth, with a willingness to follow it, is a preparation of the heart which only God can give. By nature, self rules in the heart. When this idol is brought low, and we are truly willing to be the Lord's, the good work is begun.'—*John Newton.*

"'This epistle breathes the warmest gratitude and most disinterested affection.'—*Doddridge.*

"'The pity which arises on sight of persons in distress, and the satisfaction of mind which is the consequence of having removed

them into a happier state, are instead of a thousand arguments to prove such a thing as *disinterested benevolence*.'—*Spectator*, vol. viii., No. 588.

"'Sure I am that it is entirely contrary to the spirit of the Gospel for its ministers to be actuated by interested motives.'—*Rev. Mr. Larey, of Serampore.*

"'You are the disinterested benefactors of mankind.'—*Horne on Missions.*

"The authorities we have now produced ought to be amply sufficient to settle a dispute about a word. To these I could add a host more, were it necessary. Wherever the English language is spoken, in Asia, Europe, or America, and by whatever denomination, Churchman, Methodist, Baptist, or Presbyterian, or whether by an individual or society, historian, philosopher, divine, or lawyer, if holy, impartial love is to be expressed, they spontaneously say *disinterested benevolence*, love, motives, or affections; nor do I know an unexceptionable writer who uses these words in a different sense.

"It is a question worthy of an answer, how the expression disinterested benevolence came to be taken by some men, and in a few neighborhoods, for *indifference* to all religious principles and to all happiness and interest, public and private; for neither English dictionaries nor classical writers justify or even excuse such a mistake. I believe it originated in known, willful opposition to the doctrine, that God is to be loved supremely for his own sake, and his glory to be sought as the ultimate object. Some who oppose this great doctrine are men of address and talents, and they employ all their art to make their opposition to truth to pass for zeal for it. They pun upon words, confound distinctions, and address the passions of the people; all to make proselytes. Others oppose it for want of examination; others from over-fondness for criticism. They have seen in the spelling-book, that the addition of *dis* to a word often changes its meaning; as, approve, *dis*-approve. Hence they infer, without the apprehension of a mistake, that disinterested

is diametrically opposite to *interested*. Others are purely selfish in their opposition. It is their interest to prevent some men, and some things and places, from being popular; and mere circumstances have made this the proper string to harp upon.

"You will not say that I am supporting a doctrine by dictionaries and uninspired men. No, sir. It is only what is the appropriate use of a word. We do not differ in ideas and sentiments on this subject—only about proper words to express our ideas.

"3d. Is there any good reason for discriminating Christian affection by disinterested love, benevolence, motive, affection—for these all mean the same thing? Love is a word that applies to several distinct subjects. Its applications will be best understood by first considering the nature of man. Man is compounded of an animal and mental existence. To our animal nature belongs exclusively a number of affections that get the same name with a number of affections that belong exclusively to the soul. The affection between

husband and wife, between the sexes, between parents and their offspring, are animal affections, and are called by the common name *love*. The mind perceives the existence of these affections and wills about them; but the perceptions and exercises of the mind are not these animal affections themselves; nor does the will change them; but may direct and restrain them. We are also the subjects of pity, sympathy, gratitude, and various local attachments which are denominated affections. The love and affections now considered are in themselves neither sinful nor holy; they belong essentially to our very nature; the believer and unbeliever are equally possessed of them. We discover the same affections in the animal creation. We are also the subjects of a *love* that belongs exclusively to the soul, which may be thus represented: the understanding has an object presented to it and has a distinct perception of its properties; the will acts toward it in exercises called *good-will*, choice, approbation, delight—these exercises of the will

are called *love*. This love is purely mental, and there is a plain distinction or two that belongs to it. First, there may be an approbation, choice, or delight in the will, in the view of the object, solely because the person thinks it is connected with his private, separate interest and advantage—this is *selfishness*. Secondly, the will may choose, approve, and delight in the object, solely on account of the qualities and properties of which the object is possessed—this is the love of complacency. Thirdly, the object may be capable of happiness and misery, and the will may exercise strong desires and wishes for its well-being—this is called the love of good-will. The last two are called *disinterested* benevolence.

"Aside from all names of distinction, the will is plainly the subject of these three exercises. It is certainly important to know when we speak of one or of the other, and the words that have been used for this purpose are plain and easy.

"Again, benevolence is used to express a

holy, upright state of heart; but not exclusively in this sense. The sympathies and affections which we have from our very constitution and creation, when acted out, get the name of benevolent affections—as, for example, pity and compassion, when they lead us to supply the poor or relieve the distressed. But the unregenerate have these affections as well as the regenerate. It is certainly not safe to use such language as may lead people to think that these original affections of our nature constitute true religion in whole or in part. Nothing is more common than to say of a kind, humane, compassionate man, he is benevolent. Are we not to make the necessary distinction? Most certainly. Then, as disinterested applies to the exercises and motives of the heart exclusively, and marks out the moral quality of the motives, what word more suitable? If we merely speak of benevolence, it may be asked what kind of benevolence. Is it the tenderness and kindness of unregenerate men that is meant, or genuine holiness? But if we say,

disinterested benevolence, no other question can be asked, if the words are understood; for they mean, in their plain and obvious import, *impartial good-will to God and man.* Then the alliance of the adjective *disinterested* with love, motive, affection, benevolence, is natural and appropriate, and is according to the nature and reason of things. On the other hand, *interested* love means a love that regards no interest or concern but my own private, separate advantage. This is the import of words as established by use. But your letter condemns a religion of this kind, and every Christian abhors it. When interested is applied to the motives of the heart, it means the same thing as selfish.

"I would now go on to show that the Bible is full of that religion I call disinterested. But this you do not desire, as your letter is filled with it. However, take the case of Job. Satan accuses him of having no sort of religion, but interested or selfish. (*Job*, i. 9, 10.) The Lord gave him permission to take from Job all for which, he considered, Job served

God. It is done. Job sticks to his integrity. Satan then says, I did not take in enough, when I first accused—'Skin for skin, all that a man hath will he give for his life.' Go, says God, and make his life a curse to him. It is done. Job's wife reproaches him for retaining his integrity, and bids him curse God and die. His *disinterested* heart replies, 'Thou speakest as one of the foolish women speaketh. What! shall we receive good from the hand of God and shall we not receive evil?' I have not heard of Satan's advocating selfish or interested religion since. Shall we be less orthodox than Satan?

"But this letter has swollen to an immoderate length. I must come to a close by making two remarks—1. We are, without regeneration, the subjects of all the love and benevolence of which we are capable, except the last two which I noticed in explaining the exercises of the will. The love there described toward God, his law and kingdom, is only produced by the spirit of God. 2. We may have *disinterested love* to an object in

which we have the highest interest—hence we see why it is that God addresses our fears, hopes, and love for happiness to persuade us to love him with *disinterested affection.*

"I am, etc.,

"I. ANDERSON.

"MARYVILLE, *October* 23, 1816."

10. He held and taught that man was created pure and holy, placed under law which he transgressed, and, as the federal head of the race, his fall involved his posterity in the evils of a corrupt nature, so as that every child is born into the world with a depraved nature which uniformly acts itself out in personal sin, deserving of death. Hence he rejected the doctrine of the imputation of Adam's sin to his posterity.

11. He held and taught that the means of grace, which consist principally in the truths of God's word and the various methods of conveying them to the mind, are to be diligently used, though not of themselves efficacious in regenerating the heart. Yet it is

through or in connection with them that the Spirit ordinarily operates on the heart. Hence that there is more hope of an awakened sinner than of a stupid one, although both ought to be urged to immediate repentance and submission as the first duty.

12. He held and taught the doctrine of the Abrahamic Covenant or the covenant of grace, the seal of which was originally circumcision, but is now baptism; the condition, faith on the part of the parent; and the promised good, the child's salvation.

13. He held and taught the doctrine of unconditional submission to the authority of God, as being most perfect and absolute. This doctrine not being correctly understood, and having, therefore, been caricatured, gave occasion for a third letter to his friend.

"DEAR SIR:—The last thing objected to in your letter is a particular mode of expressing the doctrine of unconditional submission. The mode of expression of which you complain is this: genuine submission or hu-

mility implies a willingness to be damned, if the glory of God should require it. I do not propose answering you any otherwise than by exibiting what I believe to be the truth on this subject.

"You will admit that there is a distinction between the precepts and the penalty of the divine law, and also between the transgression of law and the suffering of the penalty of law. Without these distinctions we should be subject to the greatest confusion in our conceptions of many divine subjects, and would run into many gross absurdities. To mention but one—most Christians believe that Christ suffered the curse of the law in the room of sinners; then, if the above distinctions are not admitted, Christ transgressed the law, which is contrary to the whole word of God. Some understand the word damnation as embracing in its proper meaning both the malignant temper of the heart, which is the transgression of the law, and the sufferings inflicted by the government of God on the transgressor for his crimes. This, to me,

is to confound all distinction between precept and penalty, sin, and suffering for sin. Neither the English word damnation nor the word in the original, of which it is the translation, properly means both these things, but only that punishment to which a sinner is righteously condemned by his judge for his transgression of law. But I admit that people generally understand it as including both, and the mistake is not a dangerous one; for, in the perfect moral government of God, none will be damned but sinners, and no impenitent sinner will finally escape damnation. But still sin and its punishment are distinct. I am willing, also, to admit that the expression, *willing to be damned*, conveys a wrong sentiment to ninety-nine out of a hundred hearers; therefore I do not use it, nor approve of others using it. But now I have conceded all you are to expect. I am now ready to state what I do and must defend, as I must answer for it at the bar of God, namely, that it is in the very nature of true religion to make us willing to be treated as

we deserve. This very temper is that with which religion commences in the heart of a sinner, and is among the brightest and most glorious features of true religion through life and through eternity. On this subject I could dilate with pleasure, but the brevity of a letter forbids it. The sentiment is supported by the following arguments:—

1. "'I love them that love me.' (*Prov.* viii. 17.) God has no love for sinners except the love of good-will; such a love as a good man may have for a fellow-man whose character he hates. It is morally impossible that God should love sinners, (except with the love of good-will,) for they are unlovely, their hearts are opposed to all that is good, and to love and be pleased with a sinner would be to be sinful. (*Ps.* l. 18.) Then if there ever be any complacential love between God and the sinner, the sinner must first begin to love God; and there is always good ground on which the sinner may begin to love God, for God is always the same, and infinitely lovely. And as soon as the creature begins to love God, then he has some-

thing in him which God can love. But before the creature begins to love God, his justice, holiness, and truth are all opposed to him as a sinner, and stand in dreadful array for his destruction. Then with just such views of God, the sinner must submit to him and begin to love him; for he cannot know that God will have mercy on him until the Spirit bears witness with his spirit that love to a holy and sin-avenging God is in him; and, sir, this is an argument that all the sophistry on earth cannot refute or gracefully gainsay. 'If their uncircumcised hearts be humbled, and they then accept the punishment of their iniquity, then will I remember my covenant.' (*Leviticus*, xxvi. 41, 42.) I once heard of a preacher who told the people from the pulpit that this punishment meant temporal punishment. God save me from such comments on his Word! 'I will appoint over you terror, consumption, and the burning ague; ye shall be slain by your enemies; and if ye will not be reformed by me, by these things, I will bring seven times

more plague upon you according to your sins; I will send the pestilence on you; ye shall eat the flesh of your sons and the flesh of your daughters; I will cast your carcasses upon the carcasses of your idols; I will make your cities waste; I will bring the land into desolation; ye shall perish among the heathen, and the land of your enemies shall eat you up; they that are left shall *pine away in their iniquity*.' This is the connection of the passage. Now, sir, suppose such a punishment brought on this land, how soon would those who fell under it survive it? The endless ages of eternity alone would measure their misery. And do such evils involve temporal punishment only—what then would imply eternal misery?

"2. If we consider what sin deserves we shall soon be convinced that eternal misery alone is the just desert of sin. Against whom is sin committed? Against an infinitely holy God, and in violation of a perfect law. Then it deserves eternal death. What evil would the uncontrolled tendency of sin

produce? Infinite mischief to God and his kingdom. Then the sinner deserves to feel as much evil as his sins have a tendency to produce. Sin deserves the wrath of God and his curse, both in this life and the life that is to come. (*Deut.* xix. 19; *Gal.* iii. 10.)

"3. What is humility? It is not a painful, envious sense of another's superiority. Nor is it the submission that an inferior owes to a superior. Nor is it the condescension of a superior to an inferior. Nor is it involuntary abasement. What then? It consists in self-abasement. Being willing to lie as low as our sins deserve. (*Luke*, xv. 19; *Job*, xlii. 6; *Gen.* xxxii. 10.) The humble sinner approves the justice that condemns him, and is willing to bear the punishment he deserves. This was the temper of Eli. (1 *Sam.* xv. 25, 26.) This was the temper of David when he saw thousands falling under the avenging sword of the destroying angel. 'Even I it is, that have sinned and done evil indeed; but as for these sheep, what have they done? Let

thine hand, I pray thee, O Lord my God, be upon me,' etc. etc. (1 *Chron.* xxi. 17.)

"4. 'Accept the punishment,' etc. Can any humble disciple of the meek and *disinterested* Jesus complain, *My heart revolts at the thought of being in the hands of a righteous and holy God so completely and absolutely as this?* Is not God to be trusted without limitations and conditions? If not, who will impose them upon him? Or can God be too much exalted in the hearts of his creatures? Or can a sinner feel too much self-abasement? Do you admit that sin deserves God's wrath and curse, both in this life and that which is to come? Do you admit that it would be righteous in God to inflict this deserved punishment? Must you approve or disapprove of God's justice in order to be a Christian? Did a man ever approve of that which he was not willing to accept? Consult your own heart for the answers. It must reply: it cannot help it; acceptance and approbation of an object of choice are the very same thing. Your heart, your conscience, your Bible, all

tell you that heartfelt religion approves of the law in precept and penalty; approves of the truth, justice, and holiness of God, which incline him to execute the sentence of the law on all sinners. And can your conscience and Bible also tell you that it is not right to have a heartfelt acceptance of the punishment of your iniquity? Impossible. Can you distinguish between the exercise of approving of Christ as he is exhibited in the Gospel, and accepting him as a Saviour? Just as easily as you can distinguish between sin and a transgression of the law. The heart's approving of an object is the heart's accepting of that object.

"5. Let us look at the reasonableness of this sentiment. The government and law of God are holy, just, and good. It is righteous in God to carry into execution his law, and the heart that does not feel so must be in a state of rebellion; but God cannot receive one in such a state. Again, sinners are not prepared to accept mercy, who are not willing to sink as low as divine justice can sink

them, or who do not see and approve God's justice and freely resign themselves into his hand. Let me illustrate this. A son has offended in so high a degree that it becomes the duty of the father to chastise him; the son attempts to escape; the father commands him to come back; the son replies, I will come to you if you will not chastise me. If the father agrees to this condition, then the son has a claim on the father to go free from punishment, and does not feel that it is an exercise of mercy to let him escape. But if the father tells him plainly he must come back without any condition, and the son returns, feeling that he deserves punishment, willing to accept of it, and approving of that trait of character in his father which inclines him to chastise an offending son, he not only shows a right temper toward his father and justice, but is prepared to feel that if his father forgive him, that it is mere mercy, an unmerited favor. And if he sees that it becomes consistent with family government, for the father to pardon him through the merit of another

brother, how will it endear that brother to his heart! Through this medium he will accept his father's favor. But this will not destroy in him the willingness to be treated as he deserves; and this willingness is so far from destroying his hope or assurance of his father's favor, that it is the experimental ground on which he is sure of enjoying that favor, for he knows that his father looks on this temper in him and is pleased.

"Let me ask, what would be the feelings of good citizens who had been present at the trial of a murderer and heard his guilt proved plainly, when they saw him executed, would they not all approve? Will not the righteous all approve of the condemnation of the wicked at last? Suppose the murderer, just before his execution, becomes a good man, what would his feelings be? Would his goodness of heart be the very opposite of goodness of heart in others? or would he not join with them in approving his condemnation and execution? Surely. Would it not be very incongruous for the saints in the judgment day to join in

the sentence of condemnation of the wicked, seeing they deserved the same, if they were not willing to accept it? Would this be doing to others as we would that others should do to us?

"Some, to avoid the conclusion of these arguments, ungenerously confound the *willingness*, of which I have been speaking, with *desire*. Let us try to what this confusion will lead. Our catechism tells us that the tenth commandment requires a full contentment with our own condition. It refers us to *Heb.* xiii. 5, and 1 *Cor.* x. 10: 'Be content with such things as ye have'—'Neither murmur ye as some of them also murmured.' Let me suppose a condition. A man is cast into a dungeon, his wife and daughters are prostituted before his eyes, and then his whole family sold for slaves to cruel taskmasters. He is to be fully content, willing to submit, yet he may honestly desire to change this condition. But this desire must be under such government as that the man would not willingly do wrong to change his

state. Would it not be uncandid to say that the catechism or Bible requires him to *desire* such a condition, because they require him willingly to submit to the providence of God, and thus bear his state without murmuring? 'Wherefore doth a living man complain; a man for the punishment of his sins?' Again, Paul tells us, 'If I be an offender, or have committed anything worthy of death, I refuse not to die.' (*Acts*, xxv. 11.) Paul was willing to die if he deserved to die; but it would be ridiculous to say that he desired to die the death of a criminal. Many Christians are willing to bear poverty, persecution, and even death, for the sake of Christ and his kingdom; yet no man in his senses desires and wishes for these evils.

"I have now given you my views on what you deem exceptional things in what you style New Divinity. I believe my brethren agree with me. If your difficulties, or rather objections, are removed, I shall feel amply compensated. I feel that your letter is answered. If you should feel so too, then

others may have relief by seeing this answer. You are at liberty to let them have the opportunity, in any mode you may think best. I have not taken your letter, paragraph by paragraph, and answered it. This I did not think the most advisable method. But if these letters are correct, yours is answered, and the plan I have adopted is the most concise. I fear this letter may be too concise; I hope not. May the Lord direct us all in our inquiries after truth, and bring us at last to his heavenly kingdom.

"I am yours affectionately,

"I. ANDERSON.

"MARYVILLE, *Oct.* 25, 1816.

"*In support of the doctrines advocated in this letter, you may consult* Matt. xxiii. 11, 12, and xvi. 25; Mark, viii. 35; Luke, ix. 24, and xvii. 33; 1 Peter, v. 6."

The foregoing statement will sufficiently indicate the general drift of his theological opinions. The letters bring out what was peculiar in his views on the points discussed.

It may not be out of place here to cite his own testimony to his orthodoxy. In a letter to Rev. Dr. E. N. S., who had been appointed an agent to solicit funds for the College, he writes, under date of March 26, 1853: "Would not our New School brethren in New York and Pennsylvania sympathize with us in our persevering struggles, and come to our help? The doctrines of President Edwards and Dr. Edwards, of Dwight and Strong, and old Dr. Spring, and writers of this school, are the doctrines taught here. Would they not help us in our emergency? Would not the lovers of these doctrines in New England aid us to spread these glorious truths?"

But whatever may be said of his orthodoxy, he always brought his views to the most rigid tests of the inspired Word. A "thus saith the Lord" was worth more to him than the opinions or reasonings of commentators or divines. A tenet, unsupported as he believed by the Word of God, was rejected as unworthy and hurtful. His theological lectures—those he was accustomed to

read to his classes, of which a large portion was destroyed by the fire which consumed his dwelling, March, 1856—gave abundant evidence of careful preparation, of close thinking, of large acquaintance with polemic divinity, and an accurate and extensive knowledge of the Scriptures. They were written, indeed, in a style wholly destitute of ornament, and at times loose and uncouth, but nevertheless clear and strong. They had neither the systematic arrangement of Dwight, nor the easy, fluent style of Woods, nor the learning of Knapp; but they seem to be drawn from the Word of God—free from all taint of rationalism, eschewing all subtle refinements and unmeaning abstractions, all "handling of the Word of God deceitfully." Truth was his object, and he sought to attain it in the love of it, by a simple, manly, prayerful searching of the Scriptures.

From the day when he determined to consecrate himself to the work of the ministry, he conscientiously sought to know the truth, and as zealously contended for it when he

found it. He was not a controversialist, as that term is generally understood. From mere partisan discussions, heated discussions of mere sectarian questions, he always shrank. But when a manly opponent threw down the gauntlet, and he supposed God's glory would be served, he was always ready to accept the challenge. When the arena of doctrinal controversy was fairly opened, he was willing to enter the lists in behalf of what he deemed the truth. Wherever the interests of religion, the cause of truth, the glory of God, required discussion, whether in the pulpit or from the press, he was not the man to shrink from his duty. The exhortation of the Apostle lost none of its force on his mind and heart, for he "earnestly contended for the faith once delivered to the saints." Hence, he was ever ready, in the lecture-room, in the pulpit, at the fireside, on the highway, to give a reason for the hope that was in him, and for the faith which he cherished in the great doctrines of revealed truth. He was fond of the work of theological instruction, not only of

his pupils, but also of his people. One of the elders of his church came to him one day for the purpose of discussing some doctrinal points, and apologized for so doing. "I wish," said Dr. A., "that all the members of my church would come as you have done and talk with me on these deeply interesting and important subjects."

Dr. Anderson's published writings are few in number. Copies of an occasional sermon and essay are still extant. That he did not write more for the press may have been owing to his excessive diffidence about such things, or to his dislike of the pen. He never wrote anything when he could avoid it—indeed, during the more active period of his life he had no time to devote to the mechanical labor of writing. His lectures, however, were written in full.

CHAPTER XVI.

A WORD or two in conclusion. God gave to the subject of this memoir a work to do, and sustained him in it until it was accomplished. With singular steadfastness he kept his eye on that which, at the outset of his ministry, he had proposed to himself as the only object worth living for; as the highest end at which he could aim; as the most blessed result he could desire for himself or others—the glory of God. The hosannas of the multitude had no charms for his ear; the fires of worldly ambition were never kindled in his breast; envy, the meanest of human passions, found no place in his heart; the fear of man had no power to control his thoughts and actions. With singleness of purpose, forgetful of self, intent on doing good, he devoted himself and all God gave him, to the service of his Master. With compassionate

yearnings for the salvation of souls, with consuming zeal for the advancement of the Redeemer's kingdom, he labored and suffered, that he might win souls to Christ and enlarge the borders of Zion. Hero is not an idle word when applied to him; for in suffering and action alike he was a model of true heroism. If the achievement of a lovely, symmetrical Christian character; if the unselfish toils and labors of a ministry of fifty years; if self-sacrificing efforts to supply the destitute with ministers of the Gospel; if remarkable success in winning souls to Christ,—if these are evidences of true greatness, then was he great. Adopting the language of David, we may say, "a great man has fallen in Israel." For several months the sad event was expected, and those who watched over him with so much solicitude were not unprepared for it when it came. They marked the gradual decay of his physical energy, the going out of the fire of his intellect, the return to second childhood, the helplessness of a second infancy, the giving way at last of nature, and

the release of a soul that now glows and burns with more than a seraph's joy around the throne of God. Thrice blessed art thou now, thou glorified saint, as thou shinest as the stars of heaven and shalt shine forever and ever! Pregnant with sacred memories is thy name and character!

APPENDIX.

See Supra p 131

APPENDIX.

APPENDIX A.

MARYVILLE, Tenn., *July* 15, 1842.

REVEREND AND DEAR BROTHER:—

* * * * You are studying the Prophecies—a field without limits. I will give you a synopsis of East Tennessee views, relative to the Man of Sin and the Jews.

Daniel, viii. 14, contains a vision of 2300 years.

Daniel,	xii.	7,	$3\frac{1}{2}$ times are three years and a half; or forty two months; or twelve hundred and sixty days —*i.e.* prophetic years which will end with 2300.
"	vii.	25,	
Rev.	xii.	14,	
"	xii.	6,	
"	xi.	3,	
"	xi.	2,	
"	xiii.	5,	

From 2300 which began 490 years before Christ, (Dan.
Take 490 ix. 24–27,)

Remains 1810. After Christ's death the 2300 years end.
Add $33\frac{1}{2}$ = length of Christ's life.

[christ falls.
$1843\frac{1}{2}$ prophetic years after Christ's birth, Anti-
Take $26\frac{1}{2}$ = difference between $1843\frac{1}{2}$ prophetic years
and 1842 civil years.*
Remains 1817 from Christ's birth, Antichrist falls.
Take 4 years, since the Christian era begins too
late by four years.
1813 civil years.

After the year 1813 A.D. is out, Antichrist comes to his end—*i.e.* in 1814 A.D.

From 1810 prophetic years from Christ's death to the fall of Antichrist,
Take 1260 = the time of the Beast's reign.

[Sin.
550 prophetic years = rise of the Beast or Man of
Add $33\frac{1}{2}$ = age of Christ.

[the Beast.
$583\frac{1}{2}$ = prophetic years from Christ's birth to rise of
Take $8\frac{1}{2}$ = difference of prophetic and civil years for
$583\frac{1}{2}$. [the Beast.
575 = civil years from Christ's birth to the rise of
Take 4 years = Christian era too late.

[the Beast.
571 civil years from Christ's birth to the rise of

CIVIL YEARS.		PROPHETIC YEARS.	
From	1814	From	$1843\frac{1}{2}$
Take	572	Take	$573\frac{1}{2}$
	1242		1260

* The difference for one year is five and one-fourth days.

Hence the 1242 civil years are equal to 1260 prophetic years—the period of the reign of the Man of Sin.

According to this calculation, which you will be able to understand with some labor, the reign of the Man of Sin, during a period of 1260 years, is out; but the millennium is not here. Because after the 1260 years is out, there is a period of thirty years, and another period of forty-five years, both of which are to be fulfilled before the millennium commences. Add then seventy-five years to 1242, and you have 1889. Take one year and a month, the difference between civil and prophetic years for seventy-five years, and we have 1888 for the commencement of the millennium. During the thirty years many shall run to and fro; knowledge will be increased; the wicked will do more wickedly; and the Jews will return to their own land. During the forty-five years everything will be prepared for the reign of the Messiah on earth for one thousand years, or three hundred and sixty thousand.

APPENDIX B.

"Curse ye Meroz, saith the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."—*Judges*, v. 23.

These words are a part of a divinely inspired song which was sung by the Prophetess Deborah, and Barak, the son of Abinoam, to celebrate the remarkable victory obtained over Sisera and his formidable host. Israel had done evil by transgressing the covenant of the Lord, and God had sold them into the hand of Jabin, King of Canaan, who mightily oppressed them for twenty years; so long was it before they were brought to confess their sins and look to God for deliverance. After this lapse of time they returned and cried to God for help, and God raised them up a deliverer. "Deborah, a prophetess, sent and called Barak, and said unto him, Hath not the Lord God of Israel commanded, Go and draw toward Mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? And I will draw unto thee, to the River Kishon, Sisera, the captain of

Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand." This little band of patriots followed their pious but heroic leader, and discomfited the whole host of Sisera, although he had nine hundred chariots of iron; for the Lord fought against Sisera.

Meroz appears to have been a city somewhere near the scene of this interesting action, the inhabitants of which refused to aid the little band of heroes that followed Barak. Their neutrality was, no doubt, dictated by a secret dissatisfaction to the laws and ordinances of God and a criminal attachment to the idolatry and customs of the Canaanites, or perhaps by cowardice. Their neutrality argued so criminal a state of heart and motives so base that the angel of God's presence, who is none other than the Lord Jesus Christ, although free from all bitterness of heart, commands, "Curse ye Meroz, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

Our text supposes that the inhabitants of Meroz should have viewed the cause of Israel as the cause of Heaven, and that in coming to aid Israel they would have come to the help of the Lord. But why the cause of the Lord? For this reason: Jabin was

actuated by a lust of prey and domination, which is a violation of God's law; but Israel only wished to defend their rights and liberties, while they acknowledged God's right to reign, his overruling providence, and put their trust in the arm of Omnipotence.

Then the following propositions are contained in the text:—

1. In contests between nations the Lord espouses the cause of the righteous and makes it his own.

2. Those who will not help their country against an unjust enemy, incur the displeasure of Heaven.

1. In contests between nations, etc.

A righteous nation is one in which the rulers and the ruled fear God and regard his authority with holy and impartial hearts. This benevolent state of heart, abounding in every right exercise, would lead them to do justice, love mercy, and walk humbly before God. Such a nation would be called by men a righteous nation. To such a people God would say, "Ye shall be unto me a kingdom of priests and an holy nation." (*Ex.* xix. 6.) A people of this character would diligently hearken unto the voice of the Lord their God, to observe and to do all his commandments. Then would God set them above all the nations of the earth. (*Deut.* xxiv. 1.)

There is a national righteousness that God, in his providence toward men, regards in some degree, which falls far short of the above description. That is it where a nation is led publicly to express their dependence on God and their trust in him, from a full conviction that his providence* rules over all.

2. And from a conviction of God's right to command and the obligation of the creature to obey, they pay a decent and courteous attention to the ordinances and commands of Heaven. Agreeably to this sentiment we see it recorded of Amazia—"He did that which was right in the sight of the Lord, but not with a perfect heart." (2 *Chron.* xxv. 2.) The observance of the divine commands by Amazia, and his public acknowledgment of God's authority and providence, were calculated to honor God before the nation. Therefore, God, in giving a history of his visible character, says—"He did that which was right." But that it might be seen that God was not deceived, and that Amazia ought to have done these things with a holy and honest heart, it is added, "but not with a perfect heart." A nation cannot, with propriety, be said to be

* God's providence is his most holy, wise, and powerful, preserving and governing all his creatures and all their actions.

righteous that does not at least come up to this last description.

A nation which is righteous in either of the senses which we have now described, will show a religious regard for the Sabbath. God has expressly commanded, "Remember the Sabbath, day to keep it holy." This command is as binding on nations as on individuals, for God is King of kings and Lord of nations. And a nation whose public laws and institutions violate the Sabbath, either directly or indirectly, certainly fly in the face of God's authority, deny his right to command, and their obligation to obey. Does not the carrying and opening of the mail on the Sabbath savor too much of this spirit? The arrival and opening of the mail, by the authority of a public law, is not only a breach of the Sabbath, but is a great temptation to the people to leave the private and public acts of worship to read the news and spend God's day in conversation on politics. Would any nation disposed to acknowledge God's authority and man's obligation to obey, make thus light of a plain and positive command of Heaven? In times of war and public danger, when dispatch in carrying expresses is necessary and important, it would be lawful for the bearer to ride on the Sabbath, but in times of peace and security it is

without excuse. And I am sorry to add, that although almost every Christian society in the government have petitioned Congress on this subject, the petitions have been laid under the table with indifference and neglect. Suppose those employed in carrying the mail should at once become conscientious in obeying God's commands and neglect to proceed with the mail on the Sabbath, what would be the consequence? They would be liable to a penalty. Suppose, in this case, they were brought before the supreme tribunal of the land for trial, and should answer, "Whether is it right in the sight of God to hearken unto you more than unto God, judge ye," how would the judge give sentence? Certainly according to the laws of the land. Then the law of the land and the law of God are at war with each other.

A sinful disregard for the authority of Heaven in commanding the observance of the Sabbath, is chargeable on all those State Legislatures that have fixed the commencement of courts of justice on Monday, as it is impossible that the officers of court should attend on that day without traveling on the Sabbath. And, to say the least of it, this law, sanctioned by the authority of the State, lays a temptation, if not compels its officers, to violate a

plain, positive, and benevolent institution of the God of the universe. And if a judge be liable to a penalty for not opening and holding court on Monday, because he has no other reason but that his conscience would not let him travel on the Sabbath, then, in this case, human laws punish a man for the observance of the laws of God. Yet the people of this nation, favored with the volume of inspiration and the means of grace, and even professed Christians, will elect men as legislators, who, they know, pay no regard to the Sabbath of the Lord in their private life, and of course will not in their legislative acts. Thus the authority of the Sabbath is broken down—a wide door is opened for swearing, lying, stealing, and committing uncleanness. "Hear ye the word of the Lord, ye children of Israel, for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and killing, and lying, and stealing, and committing adultery, they break out; therefore shall the land mourn." (*Hosea*, iv. 1, 2, 3.) Mourn with the oppression of famine, pestilence, and the calamities of war, brought on them by the judgments of God for their sins.

A righteous nation will acknowledge the provi-

dence of God in all their public transactions and State documents. If the providence of God brings them from the state of colonies and vassalage to freedom and independence by their own exertions, the act of the State declaring independence will be preceded by an appointment for observing a day of fasting and prayer, to seek the divine counsel and support; and the instrument containing the declaration of independence will express a sense of the overruling and disposing providence of the God of nations. A Christian people should begin and close all their legislative councils and courts of justice by an act of worship, expressive of their sense of God's presence and superintendence. It is truly humbling to reflect that legislators in Christian countries cannot be distinguished by any religious rites from the legislators of infidels or atheists. Has the holy providence of an omniscient God nothing to do with legislative bodies? Is it not with God to give wisdom to the counselor and to hide understanding from the prudent? (Isaiah, iii. 1, 3, and xxix. 14.) If courts of justice were opened by a solemn address to that God who loveth judgment and hateth oppression, would it not deeply impress all concerned with a sense of the presence of that Almighty Being who noticeth every transaction and will bring every

thought, word, and decision into judgment? Would it not make a salutary impression on jurors and witnesses—while it would be a natural expression of the sentiments of a people who feared God and revered his authority? I lament that my beloved country has continued to have so few national acknowledgments of God and his holy providence. With God's book in my hand, I cannot doubt that these things are offensive to Heaven.

If the fear of God properly influences a nation, they will, in their elections of the officers of government, have a special regard to the sentiments, religious as well as political, of the candidate. They will also be particular about his moral character. It will not be a matter of indifference whether he believe in ten Gods or in one; or whether he acknowledge or deny the authority of God's Word; or whether in his private life he show a decent respect to divine institutions, or neglect and contemn them. God hath said, "When the righteous are in authority the people rejoice, but when the wicked bear rule the people mourn." (*Prov.* xxix. 2.) "Righteousness exalteth a nation, but sin is the reproach of any people." (*Prov.* xiv. 34.) These will be found to be immutable truths, notwithstanding the infidelity of the licentious and profane. Can we expect any

regard will be shown to divine laws in legislative bodies, when the members are infidels or men of abandoned lives? That nation which by righteousness has secured the favor of the Lord of hosts, if they frame a constitution, will religiously secure the rights of conscience and regard the rights of men. In these respects the United States are righteous above all the nations of the earth. Truth requires us to make a painful exception with regard to the situation of those people among us whose native country had the criminal misfortune of lying under the sun's path, and whose complexion has been determined by his vertical beams. With this exception, our constitution and laws secure to us our civil and religious liberty more effectually than the laws of any other nation on earth. In a word, since nations first began to be, none have lived under so happy a form of government, or enjoyed so equitable an administration of laws. Here we have, nor ever had, a rival. The heart bounds with pleasure and gratitude at the very recollection of our republican form of government. The citizen who would not rally around the standard of this government and defend it with his fortune and life deserves to be execrated by all the virtuous and good.

A righteous nation will be strictly just in her in-

tercourse and treaties with other nations. The United States, on this subject, I think may appeal to Heaven as the witness of their integrity. Let any man of candor read the diplomatic correspondence between our government and the governments of France and England, and divest himself of all party feeling, he must admit that we have made no unjust demands, nor put up any unrighteous claims. Power and interest determine right with most nations. To this nefarious plan the government of the United States is a proud exception. How long and peacefully have the Canadians dwelt beside us; how strictly have we regarded the rights of even the Indian tribes at great expense to ourselves! To a nation less just, all these long since would have fallen a prey—ambition, lust of power, or avarice furnishing some wretched pretext. What is the situation of the Indians who bordered on the British dominions in the East Indies, or the Spanish in the West? An American rejoices in so triumphant a proof of our national integrity and love of peace.

A nation whose character fills up the foregoing description of righteousness is secure of the favor and protection of Heaven in all their contests with their more unrighteous neighbors, as is evident from the whole history of God's providence toward Israel.

We will select but one or two instances besides the one with which our text stands connected. The Midianites, the Amalekites, and the children of the East, in the days of Gideon invaded the land of Israel with a most formidable host; to this vast multitude Israel had no adequate force to oppose; their only resource was the protection of Him who is Lord of hosts; they made supplication to him; the Lord heard and delivered them by the hand of Gideon and a chosen company of three hundred men. What a striking proof that the race is not to the swift, nor the battle to the strong, but to those to whom the Lord showeth favor because they honor his name! (*Judges*, vi. vii. viii.)

In the days of Hezekiah, Sennecharib, King of Assyria, invaded Judah with a mighty host, saying, "Neither let Hezekiah make you trust in the Lord, saying, The Lord surely will deliver us." (2 *Kings*, xviii. 30.) But the rulers of the people put their trust in God and asked his direction. The Lord answered, "He shall not come into the city; I will defend it and save it." (2 *Kings*, xix. 33, 34.) Hear the result. The angel of the Lord went out that night and smote in the camp of the Assyrians an hundred fourscore and five thousand. (35 v.)

The revolutionary war may also be adduced as a

proof of our sentiments. The British king and parliament attempted to enslave the land; we remonstrated and petitioned; they treated our humble petitions with scorn and neglect. Rather than be enslaved, we committed our cause to God, and declared ourselves a free and independent people. But these blessings must be obtained by contending with the numerous fleet and veteran army of Great Britain, whose recent victories were almost coextensive with the earth. How shall we oppose so formidable a host, without an army, without a navy, without arms and money? Our cause was the cause of Heaven; and Jehovah, the God of battles, led us to victory, freedom, and independence. How many Tories there were among us who came not to the help of the Lord against the mighty; and how many of them did the angel of the Lord curse bitterly! With the circumstances and events of this glorious struggle before us, who can doubt whether the Lord espouses the cause of the righteous that put their trust in him?

2. Those who will not aid and support their country against an unjust and oppressive enemy incur the displeasure of Heaven.

Wherever the Holy Scriptures have recorded the conflicts between the righteous and the wicked, the

oppressor and the oppressed, they have universally asserted that the battles which the righteous fought, or were called to fight, were the battles of the Lord; and those who fought them are viewed as his servants, entitled to divine counsel and protection—"All this assembly shall know that the Lord saveth not with sword and spear, for the battle is the Lord's." (1 *Sam.* xvii. 27, and xxv. 28.) Then those who will not aid in such cases with all their might, refuse to take part with the righteous Lord against his enemies and the enemies of human happiness. Hence it necessarily follows that the Lord is displeased with those who act such a part—"Cursed be he that keepeth back his sword from blood." (*Jer.* xlviii. 10.)

We will now inquire what are the political causes of the war, that we may see on whose side right lies. The Berlin and Milan decrees of the French and the British orders in council subjected us to evils unnecessary and oppressive. We remonstrated, made every fair proposal to induce these belligerents to remove those oppressive decrees and orders, so far as they related to us. Ambition made them deaf and insensible to the claims of justice. Besides this, each of these nations has captured and burnt our ships, and seized on their lading for a prey, when

we were peaceably pursuing a lawful trade under faith of treaties of friendship. They have captured our seamen, and Britain has impressed them to navigate her vessels or fight her battles. This last power has injured us most, whether first or not, because she had it most in her power. We have determined to resist these wrongs, and we have begun with the enemy that pressed us most. The evidences that the enemy with which we are now at war, treating us unjustly, are but too glaring. Could you hear the groans of our impressed seamen, torn by the hand of British violence from their native country, their families, and friends; confined in a floating hell; compelled under the lash to fight the battles of an ambitious nation, would you doubt whether our cause was the cause of righteousness and of Heaven? I do not know that Britain claims it as a right to take our citizens; it would be too barefaced to avow such a right; but under pretext of taking her own citizens, they have laid violent hands on thousands of Americans. Their rule on this subject has given every wicked or ignorant commander of a vessel the liberty of wantonly sporting with the lives and liberties of our countrymen. Have they not, in numerous instances, refused to hear the legal and authentic documents of

citizenship from our unfortunate mariners who have fallen into their hands? The truth is, their apology for this conduct is but a wretched pretext for the diabolical crime of man-stealing—a crime that the Lord hateth. "He that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death." (*Ex.* xxi. 16; *Deut.* xxiv. 7; 1 *Tim.* i. 10.) But this guilty nation had long been accustomed to kidnap the people of the unhappy climes of Africa, and thereby have involved us in national guilt, from which, I am afraid, we shall not soon be clear. For several years they have turned their blood-stained hands on us. The angel of the Lord saith, Curse ye him bitterly, who will not come to the help of the Lord against the mighty.

Again, we have remonstrated with them against their orders in council; we have plainly told them of the injuries we have sustained by them, but in vain. Their ears have been deafer than an adder's. They have stirred up and armed the savages against us, and made them their allies in the work of destruction—although their known mode of warfare is indiscriminate carnage—the innocent babe and venerable matron, equally with the soldier, is butchered and scalped; and, to finish the tale of horror, these scalps are bought with British rum and gold. The

depravity of our enemy may be seen in the manner in which they wage war. Have not our present enemies abandoned the rules of honorable war and the usages of all civilized nations, and even sunk beneath the barbarous savages of the forest? Witness the scene at Hampton, Virginia—the chaste matron and blushing virgin are given up to the brutal lust of the soldiery; the shrieks of despair of the miserable victims are heard by the citizens who can afford no relief, but wring their hands in hopeless agony. And oh, unutterable! this is the reward promised to the soldiers by the very officers! For the honor of human nature, let not the execrable deed blot the page of history. It would disgrace the annals of the black prince of hell. Virgins and matrons, let your female eloquence rouse your brothers, husbands, and sons to go to the help of the Lord, to the help of the Lord against the mighty. Plead the cause of your sex, or they may yet witness you given up by British officers to the hellish lusts of incarnate fiends. The blood runs cold at the prospect, and horror seizes every thought.

Some, perhaps, are ready to say, we acknowledge that the British government has for a number of years mistreated the American nation, but we are

not disposed to aid our government in this war with all our heart and might, because we have for a long time been opposed to the administration for setting aside our once rising navy; and also on account of the embargo, non-intercourse laws, etc. etc. On this subject let me observe, men may honestly and impartially differ in their views respecting the best measures for government to adopt. Those in favor of one measure may honestly think that the system adopted by others is calculated to bring calamity and distress on the nation, while those who adopt the measures may honestly think that they are the very best. Men may differ thus widely in their political views, and be honest and firm friends to their country; but when the opposition of sentiment is carried so far, that either the one or the other of the parties would join to aid the enemy of their common country, it becomes criminal, even to treason, at least of heart. It would at least be modest in a minority to suppose that the measures of their own choice, had they been adopted, might have failed to secure peace and prosperity to the country; while it is uncharitable in the majority to charge the minority with being Tories, or enemies to the government, merely because they do not approve of some of the public measures.

* * * * * * *

From the view we have taken of this subject, we infer that the moral cause of our present calamities arising from drought, dissension, and war, is our national sins; but the political causes of the war are the injustice of the French and British governments. As a nation, we have disregarded the public laws of the God of heaven; we have made laws the observance of which violates the Sabbath of the Lord our God; we have disregarded the rights of a great part of the population of our favored country; by our laws we have said, that they shall not enjoy that which the laws of nature and of God have said shall never be taken from any human being except for crime; practical infidelity has crept into our nation—God has said, "When the wicked rule, the people mourn." By our elections we have said that this is a mistake in God's words. Brethren, we should this day pray fervently, that the eyes of the people may be opened to see their national sins, and that the hearts of the people and rulers may be disposed to repentance and reformation, that God may turn away the fierceness of his wrath from us. If we will but humble ourselves and call upon God, he will deliver us. We should arm ourselves in the fear of God for battle, for we have not sinned against Britain, but they against us. The Lord of Sabaoth

will defeat and confound their rage, if we will break off from our sins; "For the Lord your God is he that goeth with you to fight for you against your enemies to save you." (*Deut.* xx. 4.)

If those whose only crime is that they do not afford actual service against the enemy incur the displeasure of Heaven, what shall we say of those among us who are so far from coming to the help of the Lord against the mighty, that they aid the enemy by affording them provision or giving them information that may assist them in the work of death against us? Can cupidity have so far got the ascendency as to annihilate every consideration of the public good? If aid of this kind be afforded, it prolongs the war by which hundreds are to bleed to death, and by which widows and orphans are to be made. Will lust for money lead any of the people of America to such treasonable acts? Must they not answer in the great day of accounts for the sorrows of the widow, the beggary of the orphan, the violated chastity of the virgin and the matron, and the groans of the dying? So far as the enemy is able to inflict such evils through their aid, they are chargeable with it before God.

Have we given any cause to the Creeks to war against us? Surely none; except it be the large

annuities they receive from us and protection in the enjoyment of their lands, etc. etc. No. British rum and Albion gold have roused their lust for rapine and blood. We are exposed to their incursions; let us carry the war into their country, and go in such numbers as to overwhelm them at once. The paltry consideration, that we may not be paid if we go in greater numbers than will be ordered, should not, I hope will not, stop us a moment. Let us trust to the generosity of the General Government, and fly to protect our land from desolation and blood. Brethren, our country is engaged in war; we have inquired, and acknowledge that our national sins against Heaven have brought this chastisement upon us. We have asked, who is guilty, we or Britain? The irresistible answer is, Britain. Then let none feel the spirit of supineness; all have something to do; apathy on this subject would be criminal. Wives and daughters, inspire your husbands, brothers, and sons with patriotism and courage. Lift up your voices in defense of your country's cause, and point to them the path of active duty. Tell them the call of their country is the call of God.

Finally. In the history of Israel we learn in what manner God deals with nations. "Israel did

evil in the sight of the Lord," is assigned as the reason, in the overruling providence of God, of all their calamities, whether of drought, pestilence, or war. "Israel did evil in the sight of the Lord, and the anger of the Lord was hot; therefore he sold them into the hands of their enemies." (See the first four chapters of Judges.) The nation to whom God sold them were many times more wicked than Israel, yet the Lord overruled their wickedness as the means of chastising Israel, ("the wicked are thy sword," *Psalm*, xvii. 13,) meaning at the same time, when he had effected this righteous purpose, to punish them for the unhallowed motives that actuated them against Israel. The following passage is in point: "O Assyrian, the rod of my anger and the staff in their hand is mine indignation. I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge to take the spoil and to take the prey and to tread them down like the mire of the streets. Howbeit, he meaneth not so, but it is in his heart to cut off and destroy nations not a few. But when the Lord hath performed his whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria and the glory of his high looks." (*Isaiah*, x. 5–12.) In the fifteenth

verse of the same chapter, God calls him the ox, the saw, the rod, the staff, which strongly expresses that he was but the mere instrument of God's providence. Then follows a description of the awful judgments determined against the king of Assyria. How applicable is this passage to the subject we have been considering! God is using the ambition, the tyranny, and lust of domination in France and Great Britain, to scourge us for our national sins. But if we look into the counsels of Heaven by the light of his word, we will no doubt see that heavy judgments are determined against them for their sins; and their treatment of us would stand conspicuous in the black list of their national crimes. What have we to do as a nation? Break off from sin and turn unto the Lord; cease to profane his Sabbath; acknowledge his providence in all our national concerns and documents; call by our votes on the men who fear God to rule us, and supplicate the divine protection. If we will do this, the Lord will fight our battles and save us; for, as it regards the political causes of this war, we are on the Lord's side. We have not impressed British seamen nor invaded their rights in any way.

APPENDIX C.

The importance which Dr. Anderson attached to the doctrine of the covenant of redemption, led him to devise the most impressive manner of presenting it. Hence a member of his second class remarks in a recent letter: "The doctor's theory on the subject of the covenant of redemption was rather original with him; at least I know of no one who has treated that important subject as he did." In an essay on the Covenant of Redemption, published in 1813, he first attempts to establish the doctrine by a course of reasoning based upon the divine existence, perfections, and tri-personality. He then proceeds to give the Scripture proof of the existence of a covenant.

"For the satisfaction of those who may not be able to see the agreement between the premises and conclusion of the above reasoning, who nevertheless will yield implicit faith to the testimony of God's Word, we now subjoin the Scripture proof of the existence of such a covenant, in three separate columns.

FATHER.

1. Jehovah the Father covenants to give all power in heaven and on earth to the Son. "All power is given unto me in heaven and earth." *Matt.* xxviii. 18; *John*, xvii. 2. "Thou hast given him power over all flesh."

2. Agrees to give to the Son, of the human family as a reward, until the Son should be satisfied, to divide him a portion with the great, on the condition that he bear their iniquity and then give them eternal life. "He shall see of the travail of his soul and shall be satisfied. By his knowledge shall my righteous servant justify many, for he shall bear their iniquities; therefore will I divide him a portion

SON.

1. Jehovah the Son agrees to the proposal. "Sacrifice and offering thou didst not desire. Then said I, Lo I come; in the volume of the book it is written of me: I delight to do thy will, O my God." *Ps.* xl. 6, 7; *Heb.* x. 5–9.

2. Came into the world to perform the conditions proposed by the Father. "For I came not to do my own will, but the will of him that sent me." *John*, vi. 38.

SPIRIT.

1. Jehovah the Spirit agrees to anoint Jesus Christ and consecrate him to his work. *Isaiah*, lxi. 1; *Luke*, iv. 18.

2. Agrees to reveal the will of God to man. 2 *Pet.* i. 21; 1 *Cor.* ii. 13.

FATHER.	SON.	SPIRIT.
with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death." "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given." *Isa.* liii. 11, 12; *John*, xvii. 2.		
3. Covenants to uphold his Son in the work of redemption, and destroy his enemies. "Fear not; I am with thee. I will strengthen thee, I will help thee, yea, I will uphold thee with the right hand of my righteousness. They that strive with thee shall perish. Behold my servant whom I uphold. I have put my spirit upon him. He shall bring forth judgment to the Gentiles.	3. Agrees to lay down his life at the will of his Father. "I lay down my life for the sheep; no man taketh it from me. I lay it down of myself. This commandment I received from my Father." *John*, x. 15, 17, 18.	3. Agrees to make a saving application of the atonement to the hearts of the elect. "He shall receive of mine and show unto you." *John*, xvi. 15; comp. 7, 11, 13, 14; 1 *Cor.* ii. 10–12. The Spirit from eternity agreed to act the above part in the plan of

FATHER.	SON.	SPIRIT.
He shall not fail nor be discouraged, till he hath set judgment in the earth. I will give thee for a covenant of the people." *Isa.* xli. 10, 11, and xlii. 1–7.		redemption, for the Spirit is very God, and designs to act before he does work; but all his designs as God are eternal; of course his consent or agreement to do the work is from eternity.
4. Agrees to give the Son a certain number of the human family as a reward of his obedience and suffering, on condition that the Son certainly save them and give them eternal life. "This is the Father's will, that of all which he has given me I should lose nothing"—"Should give eternal life to as many as thou hast given me." *John*, vi. 37–39, and xvii. 2.	4. Agrees and determines to give eternal life to all the Father gave him. "All that the Father giveth me shall come to me." *John*, vi. 37, and xvii. 24.	

FATHER.	SON.	SPIRIT.
5. Agrees to accept the vicarious obedience and sufferings of the Son. *Isa.* xlii. 21; *Matt.* iii. 17, and xvii. 5; *John*, viii. 29.	5. Completes the whole work of redemption. "I have finished the work which thou gavest me to do." "It is finished." *John*, xvii. 4, and xix. 30.	
6. Covenants to exalt him to his right hand and give him a name above every name. "Made himself of no reputation, etc. etc.; wherefore God hath highly exalted him and given him a name which is above every name." *Phil.* ii. 7–11.	6. Agrees to exercise his mediatorial offices forever for the good of the church militant and triumphant. *Heb.* iv. 14, and v. 6, 9, 10. (Texts on this point are very numerous.)	
	7. Agrees to resign his delegated power over the kingdom of nature, back to the Father, when he, the Son, has wound up the purposes of grace in this world. 1 *Cor.* xv. 24–28.	

Whoever will attentively consider the Scriptures referred to in these columns, must see that it is a Scripture doctrine, that there existed from eternity a compact between the sacred persons of Jehovah, respecting man's redemption. It is not necessary that this covenant be formally written, signed, and sealed, as among men, in order to be binding. This would be a gross idea of God. The covenant is recorded in the archives of the Eternal Mind, and published to man by the blessed Gospel.

To impress this sublime subject on the mind of the reader, I will now present it in the view of a formal covenant. You will not esteem the attempt too daring, if the language be scriptural.

THE COVENANT OF REDEMPTION, BETWEEN THE COEQUAL PERSONS OF THE ONE JEHOVAH.

I, Jehovah, the Father, of the one part, do covenant and agree to delegate to Jehovah, the Son, all power in heaven and earth, to be used in promoting the designs of redemption. And I, Jehovah, the Father, covenant and agree to uphold Jehovah, the Son, by the right hand of my righteousness, while he brings in an everlasting righteousness by obedience and death. I, moreover, do covenant and agree

to give a certain number of the human family to my coeternal and coessential Son as a reward of his obedience and death, on condition that he, the Son, bear their iniquities and give them eternal life. I further agree to accept the Son's vicarious obedience and sufferings on behalf of lost sinners, and to anoint my Son by my Spirit with the oil of gladness; to exalt him to my right hand and give him a name above every name, on condition that the Son undertake and accomplish the work of redemption.

I, Jehovah, the Son, of the other part, do covenant and agree to undertake and perform the above conditions; to become God Incarnate; to render perfect obedience to the divine law, and pour out my soul unto death, as a ransom for sinners. Moreover, I do accept as a reward, the exact number the Father hath given to me, and do agree and covenant to save them every one; and when I have wound up the purposes of grace and subdued all enemies, then will I deliver up the kingdom to God, even the Father, that God may be all in all.

I, Jehovah, the Spirit, the third person of the Divine Essence, as proceeding from the Father and the Son, do covenant and agree to anoint the Son with a holy unction without measure, and consecrate him to his ministry. Moreover, I covenant and

agree to make an effectual and saving application of the atonement to the hearts of all the elect, for the glory of the ONE JEHOVAH.

Agreed and entered into from eternity. Witnessed and sealed by the THREE PERSONS of the UNDIVIDED—

I AM THAT I AM.

FINIS.

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